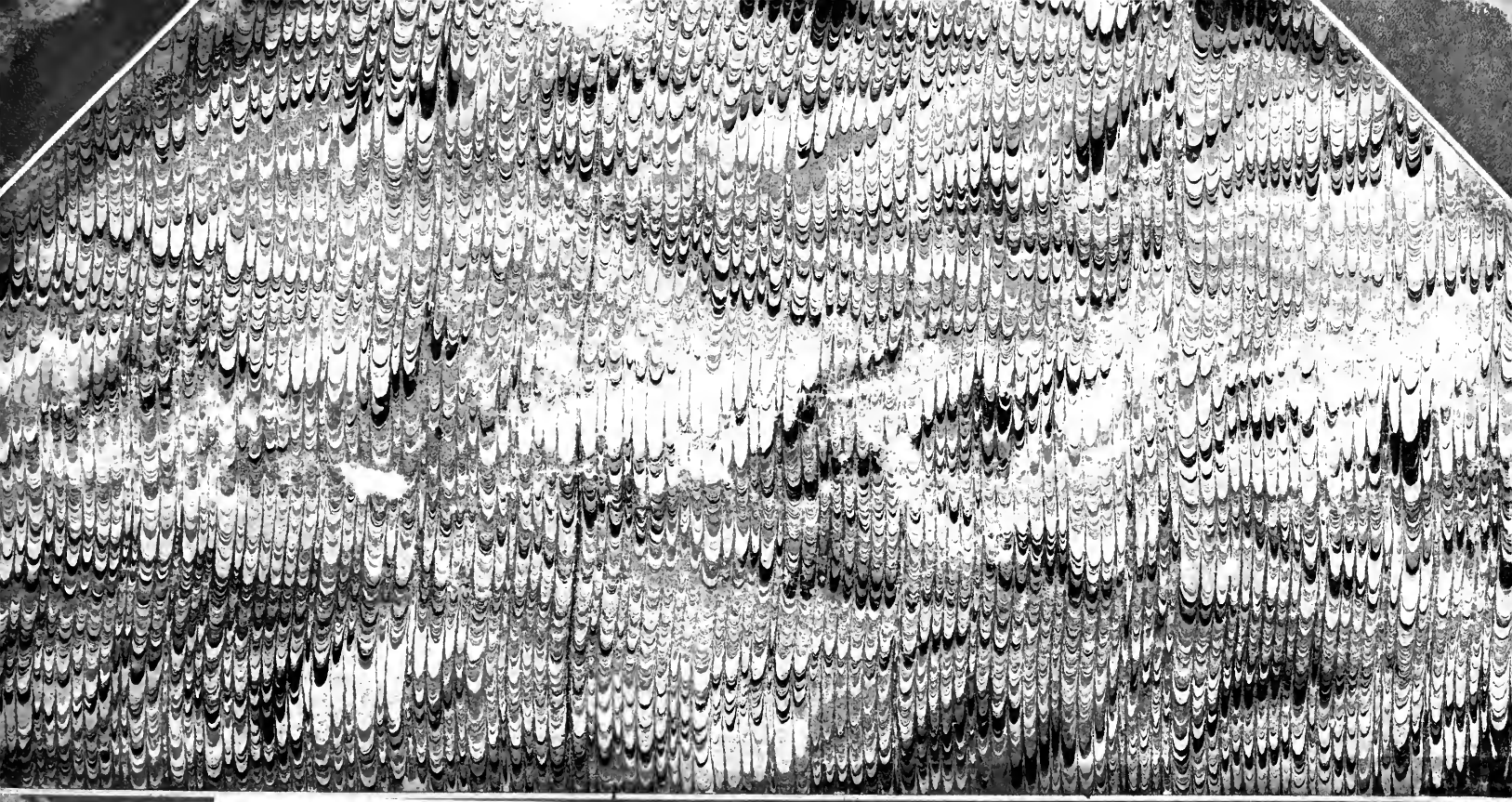

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THE SENTIMENTS OF PHILO JUDEUS CONCERNING THE ΛΟΓΟΣ, OR WORD OF GOD;

TOGETHER WITH

LARGE EXTRACTS FROM HIS WRITINGS

COMPARED WITH THE SCRIPTURES

ON MANY OTHER

PARTICULAR AND ESSENTIAL DOCTRINES

OF THE CHRISTIAN RELIGION.

By JACOB BRYANT.

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PREFACE.

As a variety of prejudices prevail in the world in reſpect to the Chriſtian Religion, ſome againſt it in general, and others againſt it's particular doctrines, it is very providential, that we have on the other hand an equal variety of evidences to counteract the Evil, and remedy it's conſequences. The early Fathers ſhew plainly, what was in their time the Doctrine and Faith of the Church. Nor have there been wanting in our own nation excellent Writers, by whom our Holy Religion has been vindicated, and it's Doctrines maintained. Yet the common-place argument is ſtill urged, that they, who have embraced a ſyſtem, will ſupport it, and thoſe, who get by the Image, will certainly uphold the ſhrine.

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The moſt unexceptionable aſſurances muſt therefore be thoſe, which are afforded by a perſon perfectly neutral: one, who has no predilection, and who is open to no other influence, but that of Truth. Philo, the learned Jew, with whom I ſhall be principally concerned, ſtands preciſely in this happy predicament. He lived in the time of our Saviour, and ſurvived him long: he was converſant with many of his Diſciples; and, as we are informed, with ſome of the Apoſtles. From his ſituation he had an opportunity of ſeeing the early progreſs of Chriſtianity, and of being acquainted with it's Doctrines: and of this knowledge he gives us abundant proof, as will be hereafter ſhewn. At the ſame time the Religion, in which he had been educated, and to which he was firmly devoted, takes off all ſuſpicion of prejudice from every thing, which he advances. Indeed, he may be looked upon, not merely as

neutral

neutral, but in ſome degree as hoſtile. For though he appears to be ſo far affected, by what he had learned of Chriſtianity, as to adopt many of it's principal Articles, yet he was far from having any regard to it, as a Syſtem; nor did he ſhew any reſpect to it's Author. He never once makes mention of either of them. His evidence therefore in reſpect to the Doctrines, which he has tranſmitted, is the moſt unexceptionable, that can poſſibly be required; and obviates all the imputations of prejudice, which caprice and folly have framed. This argument is ſo clear, and of ſuch conſequence, that, I hope, I ſhall be excuſed, if in the courſe of this Treatiſe I preſent it more than once to the Reader, that it may be continually in his view. In whatever Philo has advanced to our preſent purpoſe, he was influenced ſolely by the force of reaſon and truth. And wonderful muſt thoſe Truths have been, which could procure the aſſent

aſſent of one, who has taken not the leaſt notice of their Author, and probably held him in contempt.

It muſt be confeſſed, that this Platonic Philoſopher was in general addicted to myſtery and refinement. But in the Articles, which he borrowed from Chriſtianity, he is perfectly clear and preciſe, and his teſtimony is paſt controverſy valid. Great advantage may therefore be obtained from his Evidence; as ſome very learned and ingenious Writers have lately obſerved, and indeed ſo far proved, that any farther proſecution of the Subject might be deemed unneceſſary. But as there is a path, I think, ſtill left open and unexplored, I have ventured to follow it's direction; ſtriving, if poſſible, to add to thoſe advantages, which accrue from thoſe learned Writers.

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As the moſt curious and intereſting Article, upon which Philo dwells, is the nature of the LOGOS, or DIVINE WORD, I ſhall commence with his Evidence upon that head; only premiſing the notions of the firſt Innovators in Religion, who were of his time, or immediately followed.

I cannot conclude this Preface without returning my ſincereſt Thanks to the Gentlemen of the Syndicate at Cambridge, for their repeated goodneſs in permitting this Treatiſe, after a former, to be printed at the Univerſity preſs.

J. B.

CYPENHAM, January 3, 1797.

PHILO JUDEUS.

PART I.

PROÆM.

OUR Saviour, while he was upon earth, gave an account of himſelf, and of his miſſion; and diſplayed the high character, which he bore: and this after his death was confirmed by his Apoſtles. From theſe evidences we find, that he was the Son of God, both God, and Man; conſequently of two natures, human, and divine. He accordingly juſt before his aſcenſion gave his laſt mandate to his Apoſtles, that they ſhould go, and inſtruct all nations, —

baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.[1] Hence we find, that he introduced himſelf, and conſequently ranked himſelf with God, the Creator, and Lord of the univerſe; a degree of eminence, which no man, nor any created being, however high and excellent, could have dared to aſſume. At the ſame time we are told, that he was born of a Virgin, and appeared in the humble form of a man; and was, as we are taught, and commanded to believe, perfect God, and perfect Man.

Theſe arguments, and many more to the ſame purpoſe, have been uſed by pious and learned men, by which the faith of the world in general has been confirmed: and they may ſeem unneceſſary to be introduced again. But I have been obliged to repeat, what has been ſaid above; as many have fallen off: and it is my purpoſe to ſhew the mode of their deviation; and the extremes into which they have run.

[1] Matth. xxviii. 19.

OF THE CONTRARIETY AND INCONSISTENCE WHICH HAS PREVAILED.

Hence we may perceive, how wayward and excentrick men are at different times; and how inconſiſtent in their opinions. We now try to ſet aſide the divinity of Chriſt; and he is by ſome reduced to the ſtate of an angel, by others he is eſteemed a prophet, by others he is rated as a mere man. But it was not ſo of old, in the firſt ages of Chriſtianity. Many of thoſe, who ſeceded from the infant church, deviated the contrary way. They allowed the divine nature, but denyed the human. For the miracles of Chriſt were ſo well atteſted, and at the ſame time ſo wonderfully diſplayed, that they could not believe, that they were the operation of man. Some of theſe lived in the days of the very Apoſtles; and others in the enſuing century: ſo that they had no doubt about the operations. But they abuſed their faith; and would not allow that they were effected by any human power.

Thus the manhood of Chriſt was denyed then, as his divinity is now.

This falling off was not unforeſeen; and ſeems to have been continually obviated by our Saviour. Though he declared to the world, that he was the Son of God, and came from his Father; yet he ſtrongly and repeatedly inculcates, that he was alſo the Son of man. It is accordingly ſaid,—[1] *The ſon of man goeth.* [2] *The ſon of man ſhall come in his glory.* [3] *The ſon of man ſhall be three days and three nights in the heart of the earth.* [4] *The ſon of man muſt be lifted up. The ſon of man muſt ſuffer.* [5] *The ſon of man is delivered into the hands of wicked men.* [6] *The foxes have holes, and the birds of the air neſts; but the ſon of man hath not where to lay his head.* [7] *Judas, betrayeſt thou the ſon of man with a kiſs?*

It is remarkable, that after the death of our

[1] Matt. xxvi. 24. [2] Matt. xxv. 31. [3] Matt. xii. 40.
[4] John iii. 14. [5] Mark ix. 31. [6] Luke ix. 58.
[7] Luke xxii. 48.

our Saviour, the Apoſtles never make uſe of theſe terms, nor call him any longer the [1] Son of man. As he was now received into glory, and become the Lord of life, they ſpeak of him in a different manner. However, when there is occaſion, they never fail to inſiſt upon his human nature. It is therefore ſtrongly inculcated that [2] *Chriſt came in the fleſh.* [3] *God was manifeſted in the fleſh.* [4] *The Word was made fleſh.* [5] *Chriſt ſuffered in the fleſh.* [6] *Chriſt put to death in the fleſh.* [7] *In him* (Chriſt) *dwelleth all the fulneſs of the Godhead bodily.*

There was reaſon for ſuch precaution, and this particular mode of ſpeaking. For hereſies aroſe in the church very early; and St. Paul in his own time ſeems to allude to apoſtacies of this ſort, when he ſpeaks of *a falling*

[1] We muſt except the words of St. Stephen—*I ſee the ſon of man ſtanding on the right hand of God.* Acts vii. 56.

[2] 1 John iv. 2, 3. & v. 6. 2 John 7. [3] 1 Tim. iii. 16. [4] John i. 14. [5] 1 Pet. iv. 1. [6] 1 Pet. iii. 18. [7] Coloſ. ii. 9.

[1] *a falling off*, and many errors likely to take place, or already prevalent in the church. And of theſe hereſies one was the denying of the humanity of Chriſt, and in conſequence of it, the reſurrection of his body, which is taken notice of by the Apoſtle [2] above.

OF THE FIRST, WHO DEPARTED FROM THE DOCTRINE OF THE CHURCH.

One of the firſt of thoſe, who thus ſeceded from the Goſpel truth, was Nicolaus; whoſe followers received from him the name of Nicolaitæ, and were afterwards incorporated in the multifarious body of the Gnoſtics. He was contemporary with the Apoſtles, and is mentioned as an apoſtate by Saint [3] John. He led the way to this falſe doctrine by ſaying, that Chriſt did not ſuffer, nor ever appear

[1] 2 Theſſ. ii. 3.—1 Tim. iv. 1. [2] 1 Cor. xv. 12, 13.

[3] Rev. ii. 6. and 15. The doctrine of the Nicolaians—*which thing I hate.*

appear in the fleſh.—[1] Qui Chriſtum negarent in carne veniſſe. Another perſon, Menander, a diſciple of Simon Magus, together with Saturninus, inſiſted, that Chriſt was not gifted with any human ſubſtance; and though he might ſeem to ſuffer upon the croſs; yet he never ſuffered, at leaſt only in appearance. In conſequence of this, he denyed any final reſurrection.—[2] Chriſtum in ſubſtantia corporis non fuiſſe: et phantaſmate tantum quaſi paſſum fuiſſe. Reſurrectionem carnis nullo modo futuram. Theſe were followed by [3] Baſilides: who like them affirmed that the appearance of Chriſt was ideal, and that he was a mere phantaſm: conſequently that he had no human frame; nor

[1] Tertullian de Præſcript. Hæreticorum, p. 214. B. —Chriſtum impaſſibilem. Irenæus, L. iii. C. xi. p. 218.

[2] Tertullian, p. 219.

[3] — Χριστὸν ὡς δοκησει πεφηνοτος — ειναι δε φησιν αυτον φαντασιαν εν τῳ φαινεσθαι, μη ειναι ανθρωπον, μηδε σαρκα ειληφεναι.— ουχι Ιησουν πεπονθεναι. Epiphanius, V. 1. L. 1. p. 70. See Irenæus, L. 1. C. 23. p. 98.—alii putative eum paſſum. Ibid. L. 3. C. 17. p. 238.

nor did he ever ſuffer. According to him, Simon, the ſame who bore the croſs of Chriſt, was ſubſtituted in his room, and ſuffered for him.—[1]vice ipſius Simonem crucifixum eſſe. The Valentinians of the ſecond century entertained the like notions about our Saviour. They maintained, that [2] Chriſt received nothing from the Virgin Mary: that his body was a heavenly ſubſtance, which he brought with him from above. This was likewiſe the opinion of the heretics ſtiled Marcionites. Chriſtum non veram, ſed [3] φανταστικην ſolum carnem induiſſe; nec revera paſſum eſſe, cum pati viſus fuerit. Hence they would not allow, that he was born of the Virgin. In this they agreed with the Gnoſtics. For the doctrine, which they ſupported, was, that Chriſt

[1] Tertull. p. 219. Epiph. L. 1. p. 74. Irenæus, L. 1. C. xxiii. p. 98.

[2] — μηδεν απο της παρθενικης μητρας ειληφεναι. αλλα ανωθεν το σωμα εχειν. Epiphan. Vol. 1. L. 1. p. 171.

[3] Cave's Hiſt. Lit. p. 35.

[1] Chriſt had no communication with the Virgin, his reputed mother; and never took upon him a human body. Cerdo of the ſame age held the like opinion: that [2] Chriſt never appeared in the fleſh, nor was he the ſon of the Virgin; and that he ſhewed himſelf under a mere ideal appearance, without any thing [3] real.

Tertullian accordingly ſays, that by the ſubtilty of their diſquiſitions they formed ſuch devices about the body of Chriſt, that they made it either none at all, or any thing but a [4] human body. To obviate theſe ſtrange

[1] —Μη ειναι αυτον απο Μαριας γεγεννημενον,——σαρκα δε αυτο, μη ειληφεναι. Epiphanius, L. 1. p. 91.

[2] — Μη ειναι δε τον Χριστον γεγεννημενον εκ Μαριας, μηδε εν σαρκι πεφηνεναι, αλλα δοκησει οντα, και δοκησει πεφηνοτα. Ibid p. 300. Ουδε γαρ ὁ Λογος κατ' αυτους σαρξ γεγονε. Irenæus, L. 1. C. 1. p. 42.

[3] Chriſtus φαντασμα. Marcion apud Tertull. L. 3. p. 401. p. 460. Non verbum caro factum eſt. Irenæus, L. 1. C. 1. p. 42.

[4] Chriſti carnem quæſtionibus diſtrahunt, tanquam aut nullam omnino, aut quoquo modo aliam præter humanam. p. 307.

ſtrange notions this learned Father wrote his treatiſe de [1] Reſurrectione Carnis; and another diſſertation de [2] Carne Chriſti, in which he oppoſed thoſe four principal hereticks of the ſecond century, Baſilides, Marcion, Valentinus and Apelles: who denyed that Chriſt was in any degree a man.

COROLLARY.

It may ſeem extraordinary, that ſuch an opinion ſhould have taken place ſo very early: yet that it did take place is moſt certain. The reaſon for it's thus prevailing may, I think, be eaſily diſcovered. It aroſe from a cauſe, which though contrary to the evidence of the Goſpel, and calculated rather to injure the truth, than to promote it, yet indirectly, and ultimately tended to do honour to the divine character of our Saviour. For it aroſe from an high opinion of his virtues, and excellence; and a firm belief of

[1] Page 325. [2] Page 307.

of the miracles, which he performed; and which in thoſe early days, and long after, were never controverted. Theſe virtues, and theſe works, were ſo amazing, and ſo much beyond what could be expected from mere man, that they would not allow, there was any thing human either in the character or the operations. Hence they admitted the truth; but referred the whole to Chriſt as God, without allowing his humanity. For they could not conceive, that any ſuch ſublime and heavenly qualities, and ſuch ſupernatural powers, could be the portion of any ſon of Adam. Thus they erred, through a miſconception of the true nature of Chriſt. They acted however more excuſably than many in the days of our Saviour, and in the ſucceeding times, who attributed his miracles either to magick, or to the Powers of darkneſs. We find, that both acknowledged theſe wonderful works; and ſaw, and were aſſured, that no mortal unaſſiſted could perform them. But they erred in the extreme: the one by denying the intervention of the Deity, the other the operation of man. Yet

we

we find each co-operating obliquely toward the maintenance of theſe evangelical truths, which, however misjudged and miſapplied, were in thoſe days acknowledged by the worſt enemies of the Goſpel. The ſupernatural powers of Chriſt were allowed, though his humanity was ſometimes denyed; the allowing of which truth was an article of great conſequence.

OF CHRIST PERFECT MAN.

Hence we find a juſt reaſon for the Apoſtles dwelling ſo ſtrongly upon this article, that Chriſt *came in the fleſh*; and that he *ſuffered in the fleſh:* and this reaſon is particularly given by Saint John, — ὁτι πολλοι πλανοι εισηλθον εις τον κοσμον, οἱ μη ὁμολογεντες Ιησεν Χριςον ερχομενον εν σαρκι. *For many deceivers are entered into the world, who confeſs not that Jeſus Chriſt is come in the fleſh.*[1] And he brings this knowledge and this

[1] 2 John v. 7.

this confeſſion, as one teſt of Chriſtianity. *Hereby know ye, the Spirit of God. Every ſpirit, that confeſſeth, that Jeſus Chriſt is come in the fleſh, is of God. And every ſpirit, that confeſſeth not, that Jeſus Chriſt is come in the fleſh, is not of God: and this is that ſpirit of Antichriſt, whereof ye have heard, that it ſhould come; and even now already it is in the world.*[1]

This truth, we find, was of ſuch conſequence, and theſe hereſies ſo dangerous, that Saint John, who lived to ſee their commencement and increaſe, took this particular care to warn his diſciples of the miſchief. He therefore in another place brings poſitive proof from his own knowledge, and experience; and inſiſts, that the Son of God was perfect man.—This he ſhews in the following words.—*That, which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon* (or contemplated) *and our hands have handled of the* (Logos) *Word of life. For the life* (that

[1] 1 John iv. 2, 3.

(that is the Lord of life), *was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you eternal life, which was with the Father, and was manifeſted unto us. That which we have ſeen, and heard, declare we unto you*[1]. We may therefore ſafely ſubſcribe to the words of Saint Paul, when he tells us—*without controverſy great is the myſtery of godlineſs. God was manifeſt in the fleſh; juſtified in the ſpirit; ſeen of angels; preached unto the Gentiles; believed in the world; received up into glory.*[2]

OF PHILO JUDEUS OF ALEXANDRIA.

To theſe diſciples of Baſilides and the Gnoſtics may be joined one of a more ſerious, and philoſophical turn, and of a far ſuperior character, Philo of Alexandria, a Platonick philoſopher. He was a Jew by race, and highly reſpected by thoſe of his own

[1] 1 John i. 1. [2] 1 Tim. iii. 16.

own [1] nation, and community. Upon this account he was ſent ambaſſador to Rome upon a ſpecial occaſion in the fourth year of the emperour Caligula. This was in the year of Chriſt 42: ſo that if we ſuppoſe Philo at this time to have been about forty years of age, he muſt have been contemporary with our Saviour all through his life; and nearly of the ſame age as many of his Apoſtles and Diſciples. If he were older, than I have ſtated, as ſome think, ſtill he muſt have been throughout contemporary with Chriſt; for he ſurvived him, and, as there is reaſon to believe, lived after him many years. We have indeed a confirmation of it from his own words, as will be ſhewn hereafter.

He ſpeaks at large in many places of the Word of God, the ſecond Perſon; which he mentions, as (δευτερος Θεος) *the ſecond* Divinity, the *great Cauſe* of all things, and ſtyles him as

[1] Τα παντα ενδοξος.— ὑψηλος, και μεταωρος.— See Joſephus Ant. L. 18. c. 10.

as Plato, as well as the Jews, had done before, the Logos. His thoughts upon this ſubject are very juſt and ſublime: ſuch as would do honour to a Chriſtian. But though the Jews in his time expected the Meſſiah Prince, and flattered themſelves, that he would ariſe among their brethren, and exalt their nation: yet he ſuppreſſes every thought to this purpoſe; and intimates plainly, that, in his opinion, nothing human or corporal could be annexed to the Son of God. This prejudice was the great obſtacle to his becoming a Chriſtian: though he muſt have been convinced of the miracles of our Saviour; alſo of the ſanctity of his manners, as well as of his goodneſs and wiſdom. He muſt likewiſe have known many of the firſt proſelytes, which were very numerous at Alexandria; and probably was not unacquainted with ſome of the Apoſtles. But notwithſtanding theſe advantages, he could not bring himſelf to believe, that *the Word could be made fleſh:* and a ſuffering Meſſiah, and Chriſt crucified, was paſt his comprehenſion. As to the operations of

our Saviour upon earth, they were too notorious to be denyed. He therefore ſays nothing in oppoſition: but paſſes over the whole in myſterious ſilence. Hence not a word is to be found in him about Chriſt Jeſus the Meſſiah, nor of his mighty operations: which is extraordinary.

But of the divine Logos, or Word, he ſpeaks in many places: and maintains at large the divinity of the ſecond Perſon, and deſcribes his attributes in a very preciſe and copious manner, ſtyling him,—[1] τον δευτερον Θεον, ὃς εϛιν εκεινϑ (Θεϑ πρωτϑ) Λογος, *the ſecond Deity, who is the Word of the ſupreme God.* [2] Πρωτογονον υἱον, *his firſt-begotten Son.* [3] Εικων Θεϑ. *The Image of God:* and [4] Ποιμην της ἱερας αγελης. *The Shepherd of his holy flock.*

In his Treatiſe upon Creation, he ſpeaks of the Word, as [5] *the Divine Operator, by whom*

[1] Philo. Fragm. V. ii. p. 625. [2] De Agricult. V. i. p. 308. [3] De Mundi Opif. V. i. p. 6. [4] De Agricult. V. i. p. 308. [5] De Mundi Opif. V. i. p. 4.

whom all things were diſpoſed: and mentions him as [1] *ſuperior to the Angels, and all created beings, and the image and likeneſs of God;* and ſays, that *this Image of the true God was eſteemed the ſame as God*— [2] ὡς αυτον (Θεον) καταναγκασι. [3] *This Logos, the Word of God, is ſuperiour to all the world, and more ancient; being the Productor of all that was produced.* [4] *The eternal Word of the everlaſting God is the ſure and fixed foundation, upon which all things depend.* He mentions man, as in need of redemption, and ſays,—What intelligent perſon, who views mankind engaged in unworthy and wicked purſuits, but [5] *muſt be grieved to the heart, and call upon that only Saviour God, that theſe crimes may be extenuated, and that, by a ranſom, and price of redemption being given for his ſoul, it may again obtain it's freedom.* It pleaſed God therefore to appoint his Logos to be a Medi-

[1] De Profugis, V. i. p. 561. [2] De Somniis, V. i. p. 656. [3] De Leg. Alleg. V. i. p. 121. [4] De Plantatione Noë, V. i. p. 331. [5] De Confuſ. Ling. V. i. p. 418. l. 50.

Mediator. [1] *To his Word, the chief and moſt ancient of all in Heaven, the Great Author of the world gave this eſpecial gift, that he ſhould ſtand as a medium* (or interceſſor) *between the Creator and the created. And he is accordingly the Advocate for all mortals. The ſame* [2] *Word is the Interceſſor for man, who is always tending to* [3] *corruption: and he is the appointed Meſſenger of God, the Governour of all things, to man in ſubjection to him.* [4] *He therefore exhorts every perſon, who is able to exert himſelf in the race, which he is to run, to bend his courſe without* [5] *remiſſion to the divine Word above,*

[1] Quis Rerum Divin. Hæres. V. i. p. 501, 502.

[2] Ibid. p. 501. l. 49.

[3] For κηραινοντος αει προς το αφθαρτον, we ſhould certainly read προς το φθαρτον.

[4] De Profugis. V. i. p. 560. l. 31.

[5] The preſent reading is απλευστι, the meaning of which I do not comprehend. The true reading is probably απνευστι, from απνευστος — *without remiſſion*, — *indefinenter, without ſtopping to take breath.*

above, who is the Fountain of all wiſdom: that by drinking at this ſacred Spring, he, inſtead of death, may obtain the reward of everlaſting life.

He repeats continually, that the Logos is the expreſs image of God. [1] *The Word, by which the world was made, is the Image of the ſupreme Deity.* [2] *As we perceive the ſun's light, though the ſun is not itſelf ſeen; and behold the brightneſs of the moon, though it's orb may not appear to the eye; ſo men look up to, and acknowledge, the likeneſs of God in his miniſter the Logos, whom they eſteem as God.* He attempts to deſcribe his nature by repreſenting him, as [3] *not uncreated, like God; nor yet created, as man:* but of a divine ſubſtance.

[1] De Monarchiâ, V. ii. L. ii. p. 225. Τον δε ασωματον και νοητον Θειον Λογον εικονα λεγει Θεου. De Mundi Opif. V. i. p. 6.

[2] De Somniis. V. i. p. 656. l. 33.

[3] Quis Rer. Divin. Hæres. V. i. p. 502.

ſubſtance. [1] *For the Word of God, which is above all the hoſt of Heaven, cannot be comprehended by human viſion, having nothing in his nature, that is perceptible to mortal ſenſe. For being the Image of God, and the eldeſt of all intelligent beings, he is ſeated immediately next to the One God, without any interval of ſeparation.* This in the language of Scriptures is—*ſitting on the right hand of God.* He adds—[2] *For not being liable to any voluntary or involuntary change, or falling off, he has God for his lot, and portion, and his reſidence is in God.* The like is mentioned in another place, where he is repreſented again as ſinleſs, and as the great High Prieſt of the world. [3] *We maintain, that by the* (true) *High Prieſt is not meant a man; but the divine Word; who is free from all voluntary, and involuntary tranſgreſſions—being of heavenly*

[1] De Profugis. V. i. p. 561. l. 16.

[2] Ibid. l. 24.

[3] Ibid. p. 562. l. 13.

venly parentage; *born of God, and of that divine Wiſdom, by which all things were produced.* He ſpeaks to the ſame purpoſe in another place, where he makes mention of the word—[1] εν ᾧ και Αρχιερευς, ὁ πρωτογονος αυτε (Θεε) Θειος Λογος—*In which preſides that High Prieſt, the Holy Word, the firſt-born of God*; —at other times ſtyled πρεσβυτατος υἱος Θεε. —*The Son of God, antecedent to all creation.* [2] Τετον μεν γαρ πρεσβυτατον υἱον ὁ των οντων ανετειλε Πατηρ, ὃν ετερωθι πρωτογονον ωνομασε. It is manifeſt, that every article, which the Sacred Writers have given to Chriſt in his mediatorial capacity, Philo has attributed to him in his divine character antecedent to creation.

[1] De Somniis, Vol. i. p. 653.

[2] De Confuſ. Ling. V. i. p. 414.

OF

OF THE OPINION OF PHILO CONCERNING THE LOGOS BEING REPRESENTED AS HIGH PRIEST.

Such was the opinion of Philo Judeus in reſpect to the Logos, or Word of God; whoſe divine nature he maintains, and his origination from God, Yet, though the Scriptures had declared, that this High Prieſt was the Meſſiah appointed to come into the world, and our Saviour by his doctrine and miracles had proved himſelf to be that Meſſiah, Philo by his ſilence ſhews, that he could not accede to that opinion. He could not admit of a crucified Saviour. It was a ſtumbling block in the way of truth, by which he was continually impeded. When therefore he comes to his fourth queſtion de Profugis, (p. 561) where it is ſaid from [1] Numbers xxxv. 25—28, that the guilty perſon, who fled for his crimes to a city of refuge, ſhould remain there *to the*

[1] Alſo Joſhua xx. 6.

the death of the High Prieſt, who was anointed with the holy oil; he owns, that this embarraſſed him greatly.—[1] Ἡ προθεσμια — τȣ Αρχιερεως ὁ θανατος, πολλην εν τῳ ῥητῳ μοι παρεχȣσα δυσκολιαν. *This article, concerning the death of the High Prieſt, has, from the words, in which it is ſignified, afforded me much difficulty and trouble.* He perceived, that this was typical, and that the Logos, or Word, whom he acknowledges to be the great High Prieſt, was ultimately ſignified. And though he refines greatly, and miſapplies the intelligence afforded him, yet he owns, that by the death of the High Prieſt ſpiritual vaſſalage and exile were to ceaſe, and the guilty perſon was to be ſet free, and return to the ſtate, which he had forfeited.[2] Theſe truths he certainly ſaw; but could not conceive in what manner it was poſſible for the Logos, or great High Prieſt, to die. He did not conſider, that, as the Word had appeared, as he intimates, (κατ' εικονα ανθρωπος) in a human form to the Patriarchs, he

[1] De Profugis, V. i. p. 561. l. 48.

[2] Id. p. 563. l. 27. p. 534. l. 44.

he might again ſubmit to the ſame form, and as a man ſuffer death. This he could not conceive. It was a prejudice too ſtrong to be removed. He had undoubtedly converſed with Chriſtians at [1] Alexandria; alſo at Rome, when he went to that city at two different intervals. He was probably converſant with them likewiſe at Jeruſalem. For this ſeems to have been the place of his reſidence in the early part of his life. He ſtyles it, ἱερα πολις, and ſays,—Αυτη, καθαπερ εφην, εμη μεν εστι πατρις, Μητροπολις δε ὑ μιας χωρας Ιϐδαιας, αλλα και των πλειστων.[2] *This city* (Jeruſalem) *was the place of my birth: which city is the metropolis not of Judea only, but of many other regions.* And this city he ſeems to have viſited at the times of the Paſſover in obedience to the law: and probably at other feaſts.[3] From his intercourſe with

[1] The Chriſtians were very early ſo numerous at Alexandria, that it was thought neceſſary to have a church founded, and a biſhop appointed.

[2] De Virtut. V. ii. p. 587.

[3] See Philo Frag. Vol. ii. p. 646.

with the Chriſtians, he obtained this improved knowledge concerning the Word of God, whom he ſtyles the Son of God, his firſt-begotten: whoſe divine nature he has deſcribed more truly by far, than any of the Platoniſts before him; or any of the Alexandrine ſchool after him; or even than any of his own nation of old. But Chriſt crucified ſeems to have been ſo contrary to his pre-conceived notions, that he never mentions him, nor alludes to him, though he lived in his time, and muſt have been well acquainted with the hiſtory of his holy life, and doctrines, and all his wonderful works. And there is ſomething extraordinary in his ſilence, which is worth obſerving. For as he had ſo very often taken pains to declare, what the Word of God was; we ſhould naturally expect, that he would likewiſe have ſhewn, what it was not. And as our Saviour gave out to all, that he was the Son of God, the firſt-born of the world, who came down from heaven to give his life a ranſom for many; and was pointed out by Saint Paul as the High Prieſt mentioned by the

the Prophets; it is extraordinary, that he does not try to obviate this notion. The fame and the pretenſions of Chriſt, the Meſſiah, were well known among the Jews in the time of Philo. They could be no ſecret at Alexandria, which was the reſidence of ſome thouſands of his nation; and which was ſo near to Judea: eſpecially as Saint Mark preached the Goſpel there very early; and as is generally ſuppoſed A. C. 49. Yet he never attempts to ſet aſide theſe pretenſions; nor does he ever ſpeak of Chriſt, or of Jeſus, the Meſſiah. His prejudices would not ſuffer him to acknowledge Chriſt in the fleſh: and at the ſame he muſt have been affected by his holy life and miracles: for *theſe things were not done in a corner.* He had certainly canvaſſed this article in his own mind, and was brought over ſo far towards the truth, that he confeſſed, it was more eaſy to conceive a Deity partaking of the human nature, than a man partaking of divinity — [1] Θαττον γαρ αν εις ανθρωπον Θεον, η εις

[1] De Virtut. V. ii. p. 562.

η εις Θεον ανθρωπον μεταβαλειν. He was, as he confeſſes, under great doubts and difficulties: and, as he could not accede, he kept an awful diſtance; maintaining a religious ſilence: and what he could not be brought through frailty to admit, he was neither able nor willing to deny. He ſeems to have ſtood in a fearful medium; which was the caſe of Joſephus and of many of the Jews at that ſeaſon.

From the extracts produced above, we may learn, what was the opinion of Philo, and others of his nation, concerning the divinity of the ſecond Perſon, the Logos, or Word of God. And in him we find the doctrine more improved, and more preciſely given, than it was ever afforded, before the coming of Chriſt.

Though I have introduced this learned Writer with Baſilides and the Gnoſtics, and others of the firſt and ſecond century; yet he differs from them in one reſpect greatly. They agree with him in not allowing, that

Chriſt came in the fleſh: but they grant, that he did come in a ſpiritual manner, and that Chriſt, the Meſſiah, was that Perſon. But Philo ſays nothing of his appearing upon earth, and ſeems tacitly to deny it, dwelling only upon the prior and heavenly character of the Logos, or Word; and deſcribing his divine nature, by ſhewing that he was the Son of God, and firſt-born of the world. Yet he ſeems ſometimes to verge towards the truth, when in mentioning the different characters of the πρωτογονος Λογος, *the firſt-begotten Word*, he repreſents him, [1] ὁ κατ' εικονα ανθρωπος, *in the likeneſs of man.*

He is ſaid by different writers to have converſed with the firſt Chriſtians; and to have got much intelligence from them. We find it mentioned by [2] Euſebius, that at Rome he had acceſs to Saint Peter; and the ſame is ſaid by [3] Jerome. Thus much is certain,

[1] De Confuſ. Ling. Vol. i. p. 427.

[2] Euſeb. Hiſt. Eccleſ. L. ii. C. xvii. V. 1. p. 65.

[3] S. Hieron. de Script. Eccleſ. Vol. iv. p. 106.

tain, that he has borrowed the ſentiments and doctrines of the Apoſtles, and firſt Chriſtians: in conſequence of which he muſt have had ſome intercourſe, and correſpondence with them.

CONCERNING THE AGE OF PHILO.

As I have ſuppoſed, that ſuch excellent knowledge could not have been obtained by this early Jew, but by his acceſs to ſome of the early Chriſtians, it will be proper to ſhew, that the æra of his life correſponds with the firſt promulgation of the Goſpel. This is denyed by the learned editor of his Works,[1] who maintains that he was born many years before Chriſt, and could not have had any correſpondence with Saint Mark, and the firſt Chriſtians of Alexandria. The reaſons, which he gives, I ſhall now examine.

He

[1] Dr. Mangey.

He tells us, that many have undertaken to ſtate the time of Philo's birth: concerning which however we have no determinate intelligence. Some, he ſays, who ſeem to come neareſt to the truth, make it to have been about thirty years before the birth of our Saviour. This was the opinion of Baſnage: and the Editor of Philo agrees with him; and gives the following reaſon for his determination —[1] Ille enim ipſe anno Caii quarto, urbis conditæ 793, ſe ſenem et ætate provectiorem plus una vice teſtatur. This is a great miſtake, into which I wonder, how the Editor could poſſibly lapſe. Philo at the beginning of his [2] Treatiſe, where an account is given of his embaſſy, undoubtedly ſpeaks of himſelf, as old. But by this he meant, at the time of his writing, not at the time of the embaſſy to Caligula, which was probably twenty years, or more, antecedent. This is manifeſt to any body, who will examine the Treatiſe: and I wonder,

[1] Præfatio, p. ii.

[2] De Virtutibus, V. ii. 545.

der, how it could be miſtaken. We find in the account given a moſt ſevere invective againſt the emperour; ſuch as no Jew, nor any perſon of whatever country, would have dared to have uttered. The Jewiſh nation had been in great dread of Caligula: who had threatened to introduce his ſtatue into the temple at Jeruſalem. Upon their repeated remonſtrances he became hoſtile to the whole nation; and ſhewed a particular diſaffection towards the Jews of Alexandria; which place he purpoſed to viſit. To avert his anger, it was thought proper to ſend an embaſſy to Rome: and Philo with ſome others was employed for this purpoſe; and he ſaw the emperour at Rome and at Puteoli: but he met with nothing favourable. On the contrary, he was [1] inſulted, put in chains, and hardly eſcaped with his life. In conſequence of this, he ſome years afterwards wrote the Treatiſe De [2] Legatione: in

[1] Philo, V. ii. p. 597, 545.

[2] Styled alſo, Περὶ Ἀρετῶν, or De Virtutibus, ſive De Legatione.

in which he accuſes Caligula of [1] folly, madneſs, cruelty, and every vice. This he is ſuppoſed by his Editor to have produced in the very year of his embaſſy; at the very criſis, when the Jewiſh nation was under ſuch apprehenſions. But this could not have been the caſe. No perſon would have publiſhed ſuch a ſatire in the reign of Caligula, nor for ſome time after. Hence nothing concerning the age of Philo can be collected from theſe data.

Euſebius however mentions a tradition, that Philo read this Treatiſe before the emperour Claudius, and the whole ſenate; and that it was received with great applauſe.[2] This is undoubtedly a Jewiſh figment. The author upon ſuch an occaſion would have introduced ſome compliments to the reigning prince, as well as to the aſſembly, before whom he ſtood. But

[1] — μυρια περι την αρχην (της Γαϊου) ενθρισαντος.
Euſeb. Hiſt. Eccleſ. L. ii. C. v. V. i. p. 51.

[2] Euſeb. Hiſt. Eccleſ. L. ii. C. xviii. V. i. p. 72.

But not a word to this purpoſe occurs; nor are they ever mentioned. Beſides, he ſpeaks of the Romans in general with much bitterneſs; and accuſes them of cruelty, and illiberality, towards him and his people. How can we ſuppoſe, that ſuch an invective could have been permitted by the ſenate; or that they would at any rate have liſtened either to ſatire or to encomium from a Jew? But what puts the matter out of all doubt, he himſelf ſhews, that it could not be written even in the time of Claudius, much leſs in the time of Caligula: for he intimates repeatedly in the courſe of his work, that the former prince, Claudius, had been for ſome time dead. One of the chief enemies of the Jews was an Egyptian, named Helicon: who had employed every art to make them odious to the emperour. [1] *But this Helicon*, ſays Philo, *was at laſt taken off; being put to death by Claudius Cæſar for ſome other*

[1] Ὁ δὲ Ἑλικων ὑπο Κλαυδιω Γερμανικω Καισαρος αναιρεθεις, ἐφ' οἷς αλλοις ὁ φρενοβλαβὴς ἠδικησεν· αλλα ταυτα μεν ὑστερον εγενετο. De Virt. ſive de Legatione, V. ii. p. 576.

other baſe actions, of which he had been guilty. But theſe things happened afterwards: that is, after my embaſſy to Rome. This is in the very Treatiſe de Legatione. He here intimates plainly, that the reign of Claudius was paſt, when he wrote this document: and Caligula conſequently muſt have been for ſome years dead. The like is to be found in his oration againſt Flaccus.[1] But why do I mention this oration? when in the very treatiſe above-mentioned,[2] with which we are concerned, it appears throughout, almoſt from every page, that Caligula was then dead: the whole character given is of a perſon departed. We muſt not therefore take for granted, that an event, and the hiſtory of an event, are neceſſarily of the ſame date. The one may have been many years after the other. The Treatiſe therefore could not have been written till the reign of Nero: and probably later; when the Cæſarean family was extinct; and no offence could be given

[1] Philo. Vol. ii. p. 517.

[2] De Virtut. ſive de Legatione.

given by the publication. For had it been made known at the time ſuppoſed, Apion, his great enemy, would ſoon have accuſed him to the præfect of Egypt: and he would have forfeited his life in a few hours.

It may ſeem unneceſſary after theſe proofs to mention any more of the arguments, which the Editor has introduced in ſupport of his opinion. But as there is one, upon which he ſeems to lay great ſtreſs, I will not paſs it unnoticed. [1] Philo incidently mentions the fate of the Xanthians in Lycia; who were all deſtroyed by the army of Brutus A. U. C. 712, for their attachment to Cæſar. The hiſtory is introduced in the following manner—'Ωσπερ φασιν, ε προ πολλου, κ. τ. λ. *As they ſay, not long ago*, &c. Hence he ſuppoſes, that the Author ſpeaks of the affair as a recent event — ut facto recenti, loquitur.[2] But by the words *not long* ago

[1] Vol. ii. p. 464. The event is alſo mentioned by Dion Caſſius, L. xlvii. C. xxxiv. V. i. p. 514.

[2] Præf. ad Philonis Op. p. ii.

ago, and *not long ſince*, is ſignified a very unlimited ſpace of time; which can only be determined by the Author: for it depends intirely upon his mode of judging, and the termini, to which he tacitly alludes. If a perſon were writing upon migrations and diſcoveries, he might ſay, that it is not long ſince, that America was diſcovered. Yet it has been known for above three centuries. Nothing therefore can be preciſely gathered from the words above: nor can the year of a man's life be determined by ſuch evidence. The very words — Ὡσπερ φασιν, *as they ſay*, ſeem to intimate much uncertainty, and that the fact was by no means recent. In ſhort, we may prove it from the Author's own account of himſelf, and his writings; before which all ſuch ſurmiſes muſt vaniſh.

When therefore the birth of Philo is carried up to the time of Julius Cæſar, it is an unwarrantable anticipation. There is reaſon to think, that he was nearly of the ſame age as the Apoſtles; with ſome of whom he is ſaid

to have converſed. He was alive, we have ſeen, ſo late as the reign of Nero. And as he reſided at Alexandria, he could not fail of knowing Saint Mark, who was the firſt biſhop in that place,[1] and came thither (as the Editor allows[2]) about the year 48, or 49. And, if St. Mark's Goſpel was publiſhed in that year, or, as many think, before that year, then Philo had an opportunity of ſeeing it alſo. Moreover, ſince he was living, when Nero was emperour, it is not improbable, that he had converſed with ſome of the diſciples of Chriſt, as well as of the Apoſtles, and that he was not a ſtranger to the writings of ſome of the other Evangeliſts. His ſituation and time of life will warrant this conjecture, and, above all, the truths, which he has diſcloſed.

THIS

[1] Τουτον δε Μαρκον πρωτον φασιν επι της Αιγυπτου γεγραμεικοι, το Ευαγγελιον, ὁ δη και συνεγραψατο, κηρυξαι, Εκκλησιας τε πρωτον επ' αυτης Αλεξανδρειας συστησασθαι. Euſeb. Hiſt. Eccleſ. L. ii. C. xvi. V. i. p. 65.

[2] Novennio poſt Caii obitum, ſcil. anno Chriſti 49, Marcus Alexandriam venit. Præfat. ad Philonis Opera, p. iii.

THIS ARGUMENT CONTROVERTED.

The Editor is of a different opinion; which he expreſſes in the following manner. Verum merito dubitatur, anne quivis Fœderis Novi liber, dum Philo per ætatem poſſet ſcribere, editus fuerit in lucem. Certe nulla ex Epiſtolis Paulinis, et quod ad D. Marci Evangelium attinet, Euſebius ejus promulgationem refert ad annum Claudii Cæſaris tertium .... verum ſi Irenæo fides, iſque antiquior et potior Euſebio teſtis, non editum eſt Evangelium iſtud, niſi poſt obitum Petri et Pauli, id eſt anno Æræ Chriſtianæ 64, quando Philo prope centenarius fuerat.[1] Though this date (A. C. 64) be allowed in reſpect to the promulgation of the Goſpel; yet all that I have maintained may be ſtill true. For at this period (A.C. 64), Philo, ſo far from being near an hundred years old, was probably not older than many of the Apoſtles. If we ſuppoſe him to have been forty, or forty two years old, when

[1] Præf. ad Philonis Op. p. iii.

when he was ſent to Rome, he was but ſixty four, when Saint Peter and Saint Paul ſuffered martyrdom. He might therefore very eaſily have had, if not an intimacy, yet an acquaintance, with them and their diſciples, and have read their Epiſtles.

But the chief proof, that he had peruſed ſome of the Books of the New Teſtament, or at leaſt had converſed with ſome of the firſt converts to Chriſtianity, is to be drawn from his writings: in which, as I have ſhewn, are many articles of great conſequence to be found. A perſon, who ſpeaks of the Word of God, as the *Son of God*, his *Firſt-begotten*, the *Shepherd of his flock*, the *ſecond Great Cauſe*, the *Image of God*, the *Mediator between God and man*, the *Great High Prieſt* mentioned by the Prophets, the *Creator of all, that was created*; who ſpeaks alſo of *Redemption*, and — λυτρα και σωτρα — the *Price of Redemption*, and of the Perſon, by whom it was to be procured, and by whom we are finally to attain to (ζωην αιωνιον) *everlaſting life*: I ſay, whoever was acquainted with theſe doctrines, could

could be no ſtranger to Chriſt and Chriſtianity. Euſebius therefore very juſtly obſerves, that Philo muſt have had in idea ſome of the firſt preachers of the Goſpel, and the doctrines tranſmitted by the Apoſtles themſelves, when he wrote theſe things. But this is not ſufficiently preciſe: for he had not theſe truths tranſmitted. He lived in the time of the Evangeliſts and Apoſtles; and obtained his knowledge from them, the fountain head. And that he entertained a favourable opinion of the Goſpel, we may judge from his ſilence: for though a Jew, and, as one in conſequence of it would ſuppoſe, not a friend to Chriſtianity; yet, when there are many opportunities afforded, he never ſpeaks againſt it. And we have ſeen, that he borrows many eſſential truths, which could not have been obtained from any unconverted people of his own nation. At the ſame time it is to be obſerved, that though he lived among Chriſtians, and was acquainted with their doctrines, yet he never mentions them; nor does he ever take notice of Saint Mark, who preſided in his time over the church at Alexandria.

Yet

Yet ſo much was Philo beholden to them, that we may read in him the opinion of the Apoſtles, and the doctrines of Chriſt himſelf, about this eſſential article of our belief. And that he had opportunities of information is plain. For if he were, as the Editor thinks, antecedent to Chriſt in reſpect to his birth, it is very manifeſt from his own evidence, that he ſurvived him: for in his Treatiſe, about which we are concerned, he mentions, as I have ſhewn, the death of Claudius. He was therefore alive through the whole courſe of our Saviour's reſidence upon earth; and ſurvived him ſeveral years. This ſhews, what room there was for intelligence; of which, it is plain, he availed himſelf. He was a Jew, and a follower of Plato. But what he ſays of the firſt-born Son of God, the Creator of all things, the Image of God, the Mediator, &c. was paſt the apprehenſion of man. Neither Plato, nor the Stoicks, had any thing ſimilar; and even the Jews had nothing adequate to the preciſe truths, which he diſcloſes. He certainly has adopted ſo much from Chriſtianity,

nity, that Photius ſuppoſes, that he was a proſelyte, but relapſed. For this however we have no evidence: on the contrary, Philo intimates through all his works, that he continued in the religion of his fathers.

Such is the atteſtation of Philo Judeus; which muſt be eſteemed of the greateſt conſequence. For he lived in the time of our Saviour, and of his Apoſtles: and their doctrines he has manifeſtly borrowed. They are not confined to any particular part of his works; but are to be found in different treatiſes: and I have produced them in his own words to the reader; and much more I might have produced: but theſe, to which I have applied, ſeem ſufficient. His evidence is plain: and though he was in general much given to abſtruſe and myſtical notions, yet in theſe inſtances he is perfectly preciſe, and clear; and ſpeaks without diſguiſe the opinion of thoſe, from whom he got his information; and affords us ſometimes the language, as well as the ſentiments, of the Apoſtles. As he lived ſo near to Judea, and

ſhews

ſhews in his writings, that he was born in thoſe parts, he may have borrowed ſome of theſe doctrines from a ſtill higher ſource. As this, though probable, is not certain, let us abide by that evidence, which he gives, whether he obtained his knowledge from one, or many. That it was borrowed at the firſt promulgation of the Goſpel, is manifeſt: and the great truth, which reſults from it, cannot, I think, be controverted.

THE ACCOUNT OF THE LOGOS, OR WORD OF GOD, IN SAINT JOHN.

We have ſeen, that the Hereticks above-mentioned would not allow, that Chriſt came upon earth in a human ſtate: and Philo by his particular ſilence ſeems to think, that he did not appear at all. This denyal of our Saviour in the fleſh I have ſhewn to have been of a very dangerous conſequence; and rendered the ſufferings of Chriſt, and his death, and paſſion, together with all the bleſſings which were to enſue, abortive and ineffectual.

ineffectual. Saint John therefore, in whoſe time theſe baſe notions began to ſpread, took early care to remedy this miſchief, and to ſhew the human, as well as the divine, nature of the Meſſiah. And as Plato and his diſciples, and the Jews likewiſe, before the time of Philo, uſed the term Logos to expreſs the [1] *Word of God*; Saint John adopts the

[1] The word Λογος in the original is דבר and מלת — Dober and Malat: which the Helleniſtic Jews very properly tranſlated Λογος, the Verbum of the Romans. It occurs as a Perſon, the Angel of the Covenant, in ſeveral parts of the Greek Verſion. — μεχρι τυ ελθειν τον Λογον αυτυ, το Λογιον τυ Κυριυ. Pſalm cv. 19.

Απεςειλε τον Λογον αυτυ, και ιασατο αυτυς. Pſ. cvii. 20. *He ſent his Word and healed them.*

Εις τον αιωνα ὁ Λογος συ διαμενει εν τῳ ὐρανῳ. Pſ. cxix. 89.

In Wiſdom — Ὁ παντοδυναμος συ Λογος απ' ὐρανων εκ θρονων (lege εκθρων) βασιλειων — εις μεσον της ολιθριας κλατο γης. C. xviii. 15.

The Patriarch Jacob ſpeaks of the Word under the name of God's Angel.— *The Angel, which redeemed me from all evil.* Gen. xlviii. 16.

The Memra of the Chaldee Paraphraſts

the ſame: and by his ſuperiour doctrine tries to remedy their miſtakes, and to enforce the truth. This he performs moſt clearly, I think, and moſt ſatisfactorily, in the firſt chapter of his Goſpel.

SAINT JOHN'S GOSPEL, CHAP. I.

"1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The ſame (Word) was in the beginning with God.

3. All things were made by [1] it (the Word) and

[1] Our verſion renders the word αυτου, *him*, and this is the proper meaning. But I have uſed the word *it*; becauſe ſeveral have rendered the original in this manner, in order to get rid of a difficulty, which embarraſſed them: as they wanted to prove, that by the *Word* was meant *no Perſon*. But ſo plain is the text, that tranſlate the word either way, ſtill a *Perſon* muſt be ſignified: and the truth cannot be evaded by this artifice.

and without it (without the Word) was not any thing made, that was made.

4. In it (in the Word) was life: and the life was the Light of men.

5. And the Light (of the Word or Logos) ſhineth in darkneſs, and the darkneſs comprehended it not."

The Apoſtle then by an apoſtrophe introduces the perſon, who was the forerunner of Chriſt, and who firſt declared him to the world.

" 6. There was a man ſent from God, whoſe name was John.

7. The ſame came for a witneſs, to bear witneſs of the Light (the Word), that all men through him might believe (in the Word)."

Concerning the Perſon, of whom John bare witneſs, there can be no doubt: and

con-

conſequently it is very plain, who is meant above by Life, and Light.

" 8. He (John) was not that Light (the Word), but was ſent to bear witneſs of that Light (the Word)."

Had the Word, this Light of the world, never appeared in the fleſh, or had the Word been the phantaſm of Baſilides, and the Valentinians, this caution about Saint John would have been quite unneceſſary. The Baptiſt could never have been taken for a phantom. It therefore muſt be a perſon, a human being here ſpoken of, and with whom he is contraſted.

" 9. That (Word) was the true Light, which lighteth every man, that cometh into the world.

10. It (the Word before mentioned; the Light, of which John bare witneſs) was in the world, and the world was made by it (the Word), and the world knew it not:

(knew

(knew not the Logos, the Word of light, and life)."

We have here the two natures of Chriſt plainly alluded to. His heavenly character, as Creator, and his humanity are both ſpecified. And though I make uſe of the word *it*, which is not properly applicable to a perſon, yet we ſhall throughout find, that a perſon is ſpoken of.

11. "It (the Word, the Light of the world) came unto it's own; and it's own (in general) received it not.

12. But as many as received it, (the Logos or Word) to them it gave the power to become the ſons of God, even to them that believed in it's (the Word's) name."

Who could give this power to become the ſons of God, but the Son of God, who was with God, and was God, by whom all things

were created?—[1] ὁ δευτερος Θεος, ὁς εςιν εκεινε Λογος—*the ſecond Divinity of* Philo, *which is the Word of God*—[2] εικων Θεε, δι' ε συμπας ὁ κοσμος εδημιεργειτο—*that Image of God, by whom the whole world was created*—the ſame, who forgave ſins. It is therefore manifeſt, that however the terms ὑτος and αυτος may be rendered by particular perſons, the artifice will avail little; for a Perſon is manifeſtly ſignified.

All this is ſurely very plain; and an article, to which every unprejudiced perſon muſt accede. But it is ſaid to be a myſtery. True. But what is this myſtery, but a divine truth, which we could not have known, but by information? Take away the ſanctity of the object, there will be found as much myſtery in the freezing of water, when told to a perſon, who never beheld it; or in the properties of the magnet to one, who had never before heard of them. Our faith upon theſe occaſions

[1] Philo apud Euſeb. Præp. Evang. L. vii. C. xiii. p. 323.

[2] Philo de Monarch. L. ii. V. ii. p. 225.

occaſions depends upon the credibility of the informer. If the intelligence comes from the mouth of truth, we muſt believe it; or we act contrary to reaſon. And there would be no difficulty in this caſe, were it not for the pride, and prejudice of men. Therefore this poſitive and determinate evidence, which cannot be ſet aſide, they try to extenuate, and ſoften; till by refinement they reduce it to nothing. But ſtill there are other myſteries, or elſe the Goſpel muſt be given up. We have an inſtance to this purpoſe afforded us by Saint Matthew, who gives it in the very words of our Saviour. [1] *All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, ſave the Son, and he, to whomſoever the Son will reveal him.* We find, that the myſtery of the Son is like the myſtery of the Father: which myſtery of the Father, however certain we may be of his exiſtence, muſt be eſteemed the greateſt that can be; far beyond our conception. And to the knowledge of theſe myſteries

[1] Matth. xi. 27.

myſteries no man can of himſelf arrive Had Chriſt been merely a man upon earth, there could have been no ſuch myſtery; conſequently no difficulty in obtaining an immediate knowledge of him. And he accordingly, as a man, was known to all about him. But additionally to this he had in his nature ſomething heavenly and ſuperiour, his Divinity known to the Father only; therefore not to be diſcovered by man, who can only know it by divine revelation.

In reſpect to the Divinity of our Saviour, there is one paſſage in Saint Paul, ſo plain and determinate, that I ſhould think every reaſonable perſon muſt neceſſarily give it his aſſent. The Apoſtle is mentioning his zeal and beſt wiſhes for ſome of the proſelytes to the Goſpel, and adds—Ἱνα παρακληθωσιν αἱ καρδιαι αυτων, συμβιβασθεντων εν αγαπῃ, και εις παντα πλυτον της πληροφοριας της συνεσεως, εις επιγνωσιν τυ μυςηριυ τυ Θευ, και Πατρος, και τυ Χριςυ. [1] *That their hearts might be comforted, being knit together in love, and unto all riches of the*

[1] Coloſſ. ii. 2.

the full aſſurance of underſtanding, to the acknowledgement of the myſtery of God, and of the Father, and of Chriſt. This latter part is neither here, nor in the Roman verſion, properly tranſlated. Hence the purport of the Apoſtle's information is in great meaſure ruined. The words — *την επιγνωσιν τυ μυςηριυ τυ Θευ, και Πατρος και τυ Χριςυ* — ſhould be rendered — *to the knowledge of the myſtery of God,* BOTH OF THE FATHER AND OF THE SON; or more fully — BOTH OF GOD THE FATHER, AND OF GOD THE SON. This is the true purport of theſe ſignificant terms, if there be any certainty in language: and I ſhould think, that upon due conſideration it could not be controverted. The Divinity of our Saviour is here clearly aſcertained: and his connexion with God is very juſtly called a myſtery: for it was a truth not to be diſcovered by man. *Fleſh and blood could not have revealed it.* Chriſt in this paſſage is not only mentioned with God, but as God —that Chriſt, *who is over all, God bleſſed for ever.*[1] *Θεος ευλογητος εις τυς αιωνας.*

OF

[1] Rom. ix. 5.

OF THE THIRD PERSON.

If the Divinity of our Saviour be ſatisfactorily proved, and we are aſſured of the ſecond Perſon, the Son of God, the third follows of courſe, and cannot but be admitted. When our Saviour gave his laſt command to his diſciples, and ordered them *to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt*,[1] we cannot ſuppoſe, that, on ſo ſolemn an occaſion, after mentioning two Perſons, he would thirdly mention along with them, and exactly in the ſame manner, a mere mode, or attribute, and that too an attribute of one of thoſe perſons. The ſacred Writers could never wiſh to perplex the world, much leſs to miſlead thoſe, to whom they addreſſed themſelves. And therefore, if the Holy Spirit did not, as a Perſon, exiſt, they would not have made it a co-operating agent, nor an agent at all. Yet they ſpeak of the Holy Ghoſt as the Paraclete, or Com-

[1] Matth. xxviii. 19.

Comforter; and record it, as ſaid by Chriſt, that to ſin againſt the Holy Ghoſt is an unpardonable ſin. It is mentioned, that the Apoſtles were [1] prompted, directed, and furthered by the Holy Ghoſt: and Saint Paul mentions his being controuled by the Holy Ghoſt [2]; and ſays, *it ſeemed good to the Holy Ghoſt*.[3] And our very knowledge of Chriſt is ſaid to be by *the Holy Ghoſt*.[4] He is continually ſpoken of as an Agent, and Perſon: and his influence, gifts, and power, are continually aſcertained.[5] It is not to be ſuppoſed, that the Apoſtles would have ſpoken ſo repeatedly of the Holy Spirit and it's operations, if no ſuch operator had exiſted. They could as eaſily have referred theſe bleſſings, and this influence, immediately to the Father, and to the Father alone; had there not been a third Perſon,

[1] 1 Cor. ii. 13. *Which things alſo we ſpeak, not in the words, which man's wiſdom teacheth, but which the Holy Ghoſt teacheth.*

[2] Acts xvi. 6, 7.

[3] Acts xv. 28.

[4] 1 Cor. xii. 3.

[5] Heb. ii. 4.

Perſon, through whom by the appointment of the Father they were derived. Hence we are ordered not to reſiſt the Holy Spirit, nor to grieve it, nor to ſin againſt it—That Spirit, *the Comforter, which is the Holy Ghoſt*, which was to come after Chriſt's death, and *to teach* the Diſciples *all things*.[1] Our Saviour accordingly tells his Diſciples—[2] *If I go not away, the Comforter will not come: but if I depart, I will ſend him unto you.* Had the Holy Spirit been merely the divine influence, and not a Perſon, our Saviour would have expreſſed himſelf accordingly; and inſtead of *Comforter* would have mentioned *comfort*. *If I go not*, you will receive no comfort: *but if I depart, I will ſend* comfort *unto you*. But he manifeſtly ſpeaks of a Perſon.[3]

But ſtill doubts have prevailed; and it has been thought extraordinary, that, as theſe

[1] John xiv. 26. [2] John xvi. 7.

[3] The evidences to this purpoſe in Scripture are very numerous: but I ſhall not apply to them any farther; as

theſe articles are of ſuch conſequence, the ſacred Writers have not dwelt more fully upon them. To this it may be anſwered, that they are ſufficiently explicit, and intelligible to any perſon, who will conſider them without prejudice. The Evangeliſts ſtudied to be brief and contracted. Hence we have from them more matter in a ſmall compaſs, than from any other writers in the world. If there be any difficulties, they are to be ſurmounted: and Divine Providence has acted in this inſtance, as in many others. We muſt dig in the mine to obtain the ore; we

as they have been already collected, and placed in a proper light by perſons of much judgment and learning. There are alſo ſome recent publications upon theſe articles, which cannot but give the reader great ſatisfaction. Among theſe are two very excellent Sermons by Dr. Eveleigh, Provoſt of Oriel College, Oxford; alſo a Sermon by the Rev. Mr. Veyſie, Fellow of the ſame College; and a learned Treatiſe by the Rev. Mr. Hawtrey, of Bampton, Oxfordſhire. In the writings of theſe learned gentlemen will be found all the material texts of Scripture, which relate to the preſent ſubject. The Rev. Dr. Cæſar Morgan alſo has written a Treatiſe full of erudition upon Philo; which, though he differs from me, deſerves to be well conſidered.

we muſt labour in the field to enjoy the harveſt. A heathen poet has delivered this great truth in a very expreſſive manner.

—— Pater ipſe colendi
Haud facilem eſſe viam voluit: primuſque per artem
Movit agros, curis acuens mortalia corda:
Nec torpere gravi paſſus ſua regna veterno.

A like labour of the mind, with a ſimilar exerciſe of our faculties, is requiſite in order to obtain knowledge, both human and divine. And this is the very purpoſe of that Being, who confers the bleſſing. We muſt ſeek, to find; and knock, to have it opened. From diſcoveries hence made, we learn what a number of latent truths are to be found in the Scriptures. And when theſe upon examination are obſerved, they afford more inward ſatisfaction, and are more conducive to faith, than if they were ſuperficial and ſelf-evident. They likewiſe increaſe our regard for the Scriptures. For the more we diſcover of latent deſign and wiſdom in an object, the greater will be our veneration, and the ſtronger our faith.

From

From the foregoing diſquiſition, we may with grief perceive, how perverſe and fickle the minds of men are; and what contrariety and inconſiſtency appear in their ſeveral opinions. Many of the principal innovators in the firſt age of the church would not believe, that Chriſt came in the fleſh; and denyed his humanity. In this age it is become a faſhion to deny his divinity: and many, we find, inſiſt, that he was a mere man, with all the frailties of the ſons of Adam. Hence his character of the Son of God, and of God, of the Angel of the Covenant, of the Interceſſor, Mediator, and Redeemer, are totally ſet aſide; and his miraculous birth eſteemed a fable.

THE EVIDENCE OF SOME OF THE MOST EARLY FATHERS.

To the evidence of the Apoſtles may be added the authority of the Fathers, who ſucceeded them. An appeal however to them, after ſuch ſuperiour evidence, may ſeem

unneceſſary. But as it has been by ſome thought, that the writers in the firſt æras of Chriſtianity have nothing to this purpoſe, I will proceed ſomewhat farther, and ſhew, that they afford much intelligence upon theſe articles, and of the greateſt conſequence. To this it has been urged, that, if any doctrine is not to be found in the apoſtolick Writings, no authority of the Fathers can give it a ſanction. This is very true. But if a perſon through frailty and miſconception ſhould imagine, that any article was of doubtful purport, and attended with obſcurity, then the evidence of thoſe, who had converſed with the Apoſtles and their immediate diſciples, muſt have weight. And thoſe of the ſecond century, who came later, are ſtill ſufficiently early to have their opinion admitted: more eſpecially, if they are unanimous, and wrote before any different notion had taken place. To this we ſhould add the ſituation of thoſe, who at that period wrote upon this ſubject. For from this circumſtance an argument of conſequence may be deduced, of which I have elſewhere availed

availed myſelf. They are found to have lived at ſuch a diſtance from each other, that, had any error ſo early crept into the church in one region, it could not ſo ſoon have reached to another, much leſs to all. The church of Alexandria had little communication with that of Carthage, and was ſtill farther ſeparated from Lyons. And the proſelytes at Lyons had as little correſpondence with thoſe at Edeſſa, Antioch, and Samaria. The unanimity therefore of writers, thus unconnected, ſhews the truth of the doctrine: and if any further proof is wanting, they certainly afford it. The evidence of the Fathers will aſcertain this truth: which evidence has been quoted more or leſs by various writers under different arrangements. I will however venture to introduce it again, and at large. I will alſo add, what ſeems to have been omitted; and place the whole in the moſt true and proper light to the very beſt of my power.

OF THE DOCTRINE OF THE HOLY TRINITY.

JUSTIN MARTYR.

He ſays, that the Chriſtians were reputed Atheiſts; and confeſſes, that they were really ſo in reſpect to the gods of the Gentiles — [1] αλλ' ουχι τε αληθεςατε, και Πατρος δικαιοσυνης και σωφροσυνης και των αλλων αρετων, ανεπιμικτε τε κακιας, Θεε. Αλλ' εκεινον τε, και τον παρ' αυτε υιον ελθοντα και διδαξαντα ἡμας ταυτα, και τον των αλλων ἑπομενων, και εξομοιεμενων, αγαθων Αγγελων ςρατον. Πνευμα τε το προφητικον σεβομεθα, και προσκυνεμεν, λογῳ και αληθειᾳ τιμωντες, και παντι βελομενῳ μαθειν, ὡς εδιδαχθημεν, αφθονως παραδιδοντες. *But we are not Atheiſts in reſpect to the moſt true God, the Father of all righteouſneſs and wiſdom, and of every other virtue, without the leaſt mixture of depravity. For we reverence and worſhip both Him, and his Son, who proceeded from Him; and who afforded us this knowledge (of God and Chriſt), and afforded the ſame to the whole hoſt of his excellent meſſengers,*

[1] Apologia prima, p. 47. B.

ſengers, the good angels, who miniſter to Him, and are made like Him. We likewiſe reverence and adore that Spirit, from which proceedeth all prophecy; affording towards it a true and rational worſhip. And we are ready to impart freely to all, who are willing to be inſtructed, the ſame information, that we have received.

I can give you (ſays Juſtin[1]) *another proof from the Scriptures* (concerning Chriſt), *that God in the beginning, before all the worlds, produced from himſelf a certain intellectual power; which is by the Holy Spirit* (in the Scriptures) *mentioned, as the Son* (of God), *as Wiſdom, as an Angel, as God; and ſometimes as the Lord, and the Logos, or Word.* Μαρτυριον δε και αλλο ὑμιν απο των γραφων δωσω· ὁτι αρχην προ παντων των κτισματων ὁ Θεος γεγεννηκε δυναμιν τινα ἐξ ἑαυτȣ λογικην, ἡτις και δοξα κυριȣ ὑπο τȣ πνευματος τȣ ἁγιȣ καλειται, ποτε δε Υἱος, ποτε δε Σοφια, ποτε δε Αγγελος, ποτε δε Θεος, ποτε δε Κυριος, και Λογος. Juſtin Martyr was born in the beginning of the ſecond century ſoon after the death of St. John.

[1] Dialog. cum Tryph. p. 159. E.

ATHE-

ATHENAGORAS.

Athenagoras complains of the ſame unjuſt accuſation: and he ſays — *How muſt any body be aſtoniſhed, when he hears us accuſed of Atheiſm, who acknowledge God the Father, and God the Son, together with the Holy Spirit; and maintain their power comprehended in unity, and their difference in reſpect to perſonality and order.* I give, what I think, is the true purport, which ſometimes cannot be expreſſed, but by a periphraſis. The original is, as follows. [1] Τις εν εκ αν απορησαι, λεγοντας Θεον Πατερα, και υἱον Θεον, και πνευμα ἁγιον, δεικνυντας αυτων και την εν τη ἑνωσει δυναμιν, και την εν τῃ ταξει διαιρεσιν, ακεσας Αθεους καλουμενους; He had before ſaid — εϛιν ὁ υἱος τȣ Θεȣ Λογος τȣ Πατρος εν ἰδεᾳ και ενεργειᾳ. Προς αυτȣ γαρ και δι' αυτȣ παντα εγενετο, ἑνος οντος τȣ Πατρος και τȣ υἱȣ.[2] *The Son of God is*

[1] Legatio. p. 287. C. [2] Ibid. page 286.

is the Word of the Father, the ſame in compre-henſion, and operation. For through Him, and by Him were all things created; the Son and the Father being one. He then mentions, that it is the duty of man to conſider this myſtery — Τις ἡ τε παιδος προς τον Πατερα ἑνοτης, τις ἡ τε Πατρος προς τον υἱον κοινωνια, τι το Πνευμα, τις ἡ των τοσετων ἑνωσις, και διαιρεσις ἑνεμενων, τε Πνευματος, τε Παιδος, τε Πατρος — *What is that unity between the Son and the Father; and what the communion of the Father with the Son:* Alſo to ſearch — *What is the Spirit:* and to conſider — *The Union of theſe wonderful Beings, and their difference, when united, the Holy Spirit, the Son, and the Father.*

He mentions, that the Word proceeded from God before the worlds; and that all things were created by him. Τουτον τον Λογον εσχεν ὑπουργον των ὑπ' αυτου γεγενημενων, και δι' αυτου τα παντα πεποιηκεν.[1] This learned Father was, like many others, too much tinctured with the Platonick philoſophy, and alſo with a degree of myſticiſm, which began very early to prevail in the church; yet he ſpeaks to the purpoſe. Και αἱ Τρεις ἡμεραι . . . . . τυποι εισιν της Τριαδος, του Θεου, και του Λογου αυτου, και της Σοφιας αυτου. *Theſe three days* (of the creation) *are Types of the Trias, The Father, the Son, and his Spirit of Wiſdom.* Though he is in ſome places much too fanciful in his illuſtrations, yet he affords us the ſenſe of the church in his time about this great article of religion: and he wrote about the middle of the ſecond century.

[1] Ad Autolyc. L. ii. p. 355. B.

[2] Ibid. p. 360. E.

TATIANUS.

This learned Father was ſomewhat antecedent to Athenagoras, and a diſciple of Juſtin Martyr; in whoſe time he became a convert to Chriſtianity. He ſpeaks of the Word, as — εργον πρωτοτοκον τε Πατρος — *the firſt inſtance of the productive power of God.* Γεγονε δε κατα μερισμον, ε κατ' αποκοπην. *This was effected by a diviſion, but without ſeparation.*[1] Τετον ισμεν τε Κοσμε την αρχην. *We know that he was the head and origin of all things.* Ὁ μεν εν Λογος προ της των ανδρων κατασκευης Αγγελων δημιεργος γινεται. *The Word before the formation of man created the angels in heaven.* Ὁ Λογος, κατ' εικονα Θεε γενομενος — *the Word, which was the image of God.*[2]

[1] Orat. cont. Græcos, p. 247.

[2] Ibid. p. 249.

IRENÆUS.

He is ſaid to have been born in the reign of Trajan, towards the beginning of the ſecond century. Some think, that he was not quite ſo early. It is certain that he had been a diſciple of Pothinus; and alſo of Polycarp, who had been a diſciple of Saint John. The former he ſucceeded as biſhop of Lyons, where he afterwards ſuffered martyrdom.

He mentions the unity of the Holy Spirit with Chriſt, and at the ſame time their unity with the Father — *την προς αλληλες ἁμα, και την προς τον Πατερα ἑνωσιν.*[1] He ſpeaks of Chriſt as the Son of God — Solus vere Magiſter Dominus noſter, et bonus vere Filius Dei . . . Verbum Dei Patris;[2] and ſays, that he always was with the Father — Filius Patris . . . qui ab initio eſt cum Patre.[3] always

[1] Adver. Hæreſ. L. i. p. 39. l. 30.

[2] Ib. L. iii. p. 247. [3] Ib. L. iv. p. 333.

— always one and the ſame God — ſemper eundum Deum [1] — Deus, et Dominus, et Rex æternus, et unigenitus.[2] Very numerous are the proofs to this purpoſe, which may be obtained from this reſpectable writer. I ſhall only mention an obſervation, which he very juſtly made — that neither Chriſt himſelf, nor the Holy Spirit, nor the Apoſtles, would have declared a perſon, who had no title to divinity, determinately and abſolutely God, were it not founded in truth.[3] To theſe may be added his words in another place. Vere igitur cum Pater ſit Dominus, et Filius vere ſit Dominus, merito Spiritus Sanctus Domini appellatione ſignavit eos. And he has ſhewn, that the Spirit of wiſdom, which gives this teſtimony, was Lord alſo. By their co-operation all things were made. Unus igitur Deus, qui Verbo et Sapientiâ fecit, et adaptavit, omnia.[4]

[1] Adv. Hæreſ. L. iv. p. 364. [2] Ib. L. iii. p. 249.

[3] Ib. L. iii. p. 208.

[4] Ib. L. iv. p. 331. See alſo p. 380. l. 2.

CLEMENS OF ROME, AND CLEMENS OF ALEXANDRIA.

Clemens Romanus was of the firſt century, and ſo early in it, as to have converſed with Saint Peter, and other of the firſt Diſciples. He has tranſmitted a brief, but very comprehenſive, account of his faith; the ſame undoubtedly, which he had from his great Maſters. Ουχ' ἑνα Θεον εχομεν, και ἑνα Χριϛον, και ἐν πνευμα ... το εκχυθεν ἐφ' ἡμας; *Have we not One God, One Chriſt, and one Spirit, whoſe divine influence is poured upon us?*[1]

Clemens of Alexandria ſucceeded in time to thoſe above, and preſerved the ſame doctrines: and he ſpeaks of Chriſt, as the Logos, and ſays — Ἡ μεν γαρ τϐ Θεϐ εικων ὁ Λογος αυτϐ, και υἱος τϐ Νϐ γνησιος ὁ Θειος Λογος — *For the Word of God is the image of God: and that Holy Word is the genuine offspring of the Divine*

[1] Epiſt. ad Corinth. 1. Sect. xlvi. p. 174.

Divine Intellect.[1] He in another place mentions the Τριας Ἁγια, the Sacred Trias, and ſpecifies the Father, Son, and Holy Spirit.[2]

TERTULLIAN:

AND THE OPINIONS OF THE ANCIENT PHILOSOPHERS.

Tertullian was later, than any of the writers already mentioned; and is ſuppoſed to have been converted to Chriſtianity about the year 196. He corroborates their teſtimony; and ſhews that the ſame doctrine, which prevailed in the eaſt and weſt, and at Rome, was maintained at Carthage, where he was born. This is ſhewn in the account, which he gives of this myſtery. Quod de Deo profectum eſt, Deus eſt, et Dei Filius, et Unus ambo: ita et de Spiritu Spiritus, et de Deo Deus.[3] —Hic

[1] Cohort. V. i. p. 78. [2] Strom. L. v. V. ii. p. 710.

[3] Apologet. p. 20.

— Hic (Chriſtus) acceptum a Patre munus effudit Spiritum Sanctum, tertium nomen Divinitatis, et tertium gradum Majeſtatis ... et deductorem omnis veritatis, quæ eſt in Patre, et Filio, et Spiritu Sancto ſecundum Chriſtianum ſacramentum.[1]

Theſe truths, he ſays, were in ſome degree known to the Grecian philoſophers. Apud veſtros quoque Sapientes, Λογον, id eſt, Sermonem, atque Rationem, conſtat artificem videri univerſitatis.[2] They certainly were not totally ignorant of this truth. But they refined upon it, and introduced *Matter*, as part of the Trias, and as eternal. From the account given by Diogenes Laertius of Plato, one would imagine, that he allowed only two firſt principles. [3] Δυο δε των παντων απεφηνεν αρχας, Θεον και Υλην, ὃν και Νεν προσαγορευει, και Αιτιον. *Plato declared, that the two principles of all things were God and Matter, which he ſtyles the Mind, and the efficient Cauſe.* But others give a better account of

[1] Adver. Prax. p. 518.

[2] Apologet. p. 19.

[3] Diog. Laert. L. iii. V. i. p. 206.

of Plato's opinion. [1] Ταυτα δι τον Πλατωνα διασαφειν πειρωμενοι, επι τον πρωτον Θεον αναγεσιν, επι τε τον δευτρον Αιτιον, και τριτον την τε Κοσμε Ψυχην. The ſame was expreſſed under different names, of which Plutarch affords an example. [2] Σωκρατης Σωφρονισκε Αθηναιος, και Πλατων Αριςωνος Αθηναιος . . . . τρεις αρχας, τον Θεον, την Ὑλην, την Ιδεαν. *We find that Socrates, as well as Plato, held three Principles; which are ſtyled, God, Matter, and Idea.* This laſt is explained by Plato ſomewhat differently. [3] Ἡ δε Ιδεα, εννοημα τε Θεε, ὁπερ οι Βαρβαροι Λογον ειρηκασι τε Θεε. *The Idea is the Intellect, or Wiſdom of the Deity, which foreigners call the Logos, or Word of God.*

Juſtin

[1] Euſeb. Præp. Evang. L. xi. C. xx. p. 541.

Πορφυριος γαρ φησι, Πλατωνος εκτιθεμενος δοξαν, αχρι τριων ὑποςασεων την τε Θειε προελθειν θσιαν, ειναι δε τον μεν ανωτατω Θεον τἀγαθον· μετ' αυτον δε και δευτερον τον δημιεργον· τριτον δε και την τε Κοσμε ψυχην. Cyril. Alex. cont. Jul. L. i. V. vi. p. 34.

[2] De Placitis Philoſ. L. i. p. 878.

[3] Clem. Alex. Strom. L. v. V. ii. p. 654.

Juſtin Martyr makes the Trias of this philoſopher to contain —[1] Θεον, και Ὑλην, και Ειδος—*God, Matter, and Image or Reſemblance*, the ſame as Idea. In moſt of which examples, as I ſaid before, *Matter* is introduced as a firſt principle, and eternal.

The doctrines, which we have been conſidering, were not the diſcoveries of Plato, but ORIGINAL TRUTHS,[2] differently modified and miſapplied by him in his writings. He intimates himſelf indeed, that they were not his own — οἱ βαρβαροι ειρηκασι. Let us then inquire, from what ſource he derived them. Now, there was no nation, to which he had acceſs, and from which alſo he could have obtained them, excepting the Jews. It is true,

[1] Ὁ γαρ Πλατων ποτε μεν τρεις αρχας τα παντος ειναι λεγει, Θεον, και Ὑλην, και Ειδος. Cohort. p. 12.

[2] Πλατων δε ὁ φιλοσοφος εκ των Μωσεως — ωφεληθεις. Clem. Alex. Strom. L. i. V. i. p. 419. See alſo p. 60, 176, 355. Αρα σοι δοκει ταυτα λεγων ὁ Πλατων τοις Ἑβραιων επηκολουθηκεναι δογμασι; Euſeb. Præp. Evang. L. xi. p. 534, and 510.

true, that even this people had no perfect and precise knowledge of these articles; yet they had sufficient to improve heathenism, and to instruct the divine Plato. And whereas he says, that, what he expressed Εννοημα, or *Intellect*, foreigners (οι Βαρβαροι) styled Λογος, or the Word, or Reason, none but the Hellenistick Jews could have given it this appellation. For I imagine the meaning of Plato to be, when he mentions — ὁπερ οι Βαρβαροι Λογον ειρηκασι — that the people, to whom he alludes, expressed it literally by this name. No people, but the Jews, had any knowledge of a second Divine Being of so high an order and character: and none but the Jews in Egypt could have rendered in this manner Λογος. That they rendered it in this manner may be seen by the Greek version of the Bible. For though this version was not made till after the time of Plato, yet we may reasonably infer, that the term *Word*, as a Person in Scripture, was antecedently thus expressed by the Hellenistick Jews in those parts.

THEIR

THEIR EVIDENCE OF GREAT CONSEQUENCE.

The Platoniſts, and other Philoſophers, who admitted theſe truths, were not uniform in their deſcription, nor conſiſtent in their explanation. However, when they ſpeak of a Trias, which conſiſted of Three αρχαι, or original ruling principles; and when they deſcribe the Firſt, as Θεος, God, the Second as Νους, Reaſon, the ſame as the Λογος, or divine *Word*; (which they ſometimes do) and when they add a Third co-exiſting Being, which they ſtyle Σοφια, ψυχη του Κοσμου, *Divine Wiſdom*, *the Soul of the world*, they adopt articles of great conſequence. We know too well, how ſuch a belief in theſe times is oppoſed, and denyed, as impious, and idolatrous, and contrary to religion, and reaſon. Yet the perſons, of whom I have been ſpeaking, embraced them, as ſoon as they had any knowledge of them, and ſaw their propriety and truth. And who were they, who gave this ſanction to the

doctrines above? Some of the wiſeſt men, that the world ever beheld; who laboured moſt after true ſcience; and made the greateſt advances towards virtue, and the knowledge of God. We have no inſtances of the powers of man, unaſſiſted from above, proceeding ſo far. They ſaw a fitneſs and propriety, where it is now denyed. Of this illuſtrious band I ſhall mention only four; Socrates, Plato, Ariſtotle, and Zeno. If Philo Judeus went beyond them, it was, becauſe he applied to a more ample ſource of divine knowledge, afforded by a later revelation.

We have ſeen, that, from the time that this revelation took place, that is, from the time of the Apoſtles, to the end of the ſecond century, in whatever region a Chriſtian church was eſtabliſhed, a Sacred Trias was univerſally admitted. Hence I make this inference, that, if an error of this ſort had ariſen ſo early, yet it could not equally have prevailed in ſo many remote parts of the world. And I proceed further, and am perſuaded,

ſuaded, that this doctrine is ſo little obvious to the notions of mankind, that it could ſcarcely have been deviſed by the fancy of man; and if deviſed, ſtill, as I have before ſaid, it could not have been ſo univerſally propagated. It has now prevailed for ages: and we receive and maintain it, not in conſequence of any private and partial opinion; but becauſe it is accompanied with, and enforced by, a divine ſanction; and has the uniform ſuffrage of the wiſeſt of men, who have alſo tranſmitted it to us. We may be certain, that there is in it nothing contrary to reaſon, by thoſe great maſters of reaſoning among the Grecians ſo readily adopting it. Philo went far beyond them, as he had better opportunities of information. Though no friend to Chriſtianity, he has admitted moſt of the principal doctrines, which relate to the two characters of our Saviour. And though he in ſome reſpects miſapplies them; yet he plainly admits, and maintains them. He was followed by thoſe, who ſucceſſively belonged to the ſchool of Alexandria: ſuch as Plotinus, Porphyry, and

and Proclus. They were men of great learning, and bitter enemies to Chriſtianity; yet maintained the doctrines above. Theſe they borrowed, not from Plato, nor Pythagoras; whoſe knowledge of them was limited, imperfect, and diſſimilar; but from the Goſpel itſelf, where only they were ſo amply to be found. Theſe, though beyond human apprehenſion, they admitted, becauſe they thought them divine truths, and conſiſtent with reaſon.

They have been likewiſe maintained by ſome of the moſt learned among the Jews; however implacable enemies they might be to Chriſtianity. The doctrine of the Meſſias they admitted; and mentioned him, as the Word of God, and as God, antecedent to angels, and before creation. This appears from their Targums, and other Rabbinical writings: of which [1] P. Galatini gives a large account.

[1] P. Galatini de Arcanis Catholicæ Veritatis, L. i. C. iii. p. 8. L. ii. C. i. p. 41. E. L. iii. C. v. p. 118. L. iii. p. 136. E. L. ii. p. 47. B. 49. F. For a ſight of

account. Hence we learn, that thoſe myſterious truths concerning the ſecond Perſon, which in theſe times are rejected by many Chriſtians, as impious, and idolatrous, were allowed by the very people, who were the greateſt enemies to idolatry, and who always ſhewed themſelves the moſt hoſtile to Chriſtianity and the Goſpel. They maintained them, as being, when made known, conſonant to reaſon, and as having the ſanction of the Scriptures.

of this Treatiſe, from whence I have made theſe inferences, I am indebted to my moſt learned and excellent Friend, the Lord Biſhop of Saliſbury.

PART II.

PARTICULAR DOCTRINES MAINTAINED BY PHILO.

FROM HIS OWN WORDS.

OF THE IMPURITY OF OUR NATURE.

ΤΗΣ γαρ ακαθαρσιας ἡμων εν μεσῳ φησι την σκηνην ἱδρυσασθαι το Λογιον, ἱνα εχωμεν ᾧ καθαρθησομεθα, εκνιψαμενοι και απολεσαμενοι τα καταῤῥυπαινοντα ἡμων τον αθλιον, και δυσκλειας γεμοντα, βιον.[1]

For

[1] Quis Rer. Div. Hæres. Vol. 1. p. 488. l. 44.

For the Scripture informs us, that it pleaſed God to fix the tabernacle of his oracle in the midſt of our impurities; that we might have an opportunity of being cleanſed, by waſhing away all thoſe ſordes, with which the wretched and baſe conſtitution of man abounds.

He ſeems here to allude to a paſſage of Saint Paul, who mentions the High Prieſt, that is *ſet on the right hand of the throne of the Majeſty in the Heavens—A Miniſter of the ſanctuary, and of the true tabernacle, which the Lord pitched, and not man.*[1]... *Which ſtood only in meats, and drinks, and divers waſhings, and carnal ordinances;*[2] and which in the Book of Wiſdom is ſtyled—*a reſemblance of the Holy Tabernacle, which thou haſt prepared from the beginning.*[3]

[1] Heb. viii. 1, 2.

[2] Heb. ix. 10.

[3] Wiſdom ix. 8.

OF THE INSUFFICIENCY OF MAN WITHOUT DIVINE ASSISTANCE.

He had been ſpeaking of *την καθαρσιν της ψυχης*, *the purification of the ſoul*, and then adds — *παραχωρεντας τῳ θεῳ το φαιδρυνειν, και μηδεποτε νομισαντας ἱκανες ειναι ἑαυτες ανευ θειας επιῤῥοσυνης των κηλιδων αναμεσον εκνιψαι και απολεσαι βιον*[1] — *Which ſoul we muſt leave to God to brighten; and by no means think, that we of ourſelves are able without the grace of God to waſh and cleanſe our mortal frame from the ſpots and ſtains, with which it abounds.*

He enumerates in another place ſome of the moſt crying ſins — *μοιχειας, ανδροφονιας, κλοπης, ψευδομαρτυριας, επιθυμιας — ἁμαρτηματα*[2] — *The crimes of adultery, murder, theft, bearing falſe witneſs, evil concupiſcenſe — offences in general.*

[1] De Somniis. V. i. p. 662. l. 37.

[2] Quis Rer. Divin. Hæres. V. i. p. 497. l. 22.

OF PROPITIATION.

He ſpeaks of propitiation, which he ſtyles, like [1] St. John, ἱλασμος; and ſeems to have ſome faint alluſions, not only to original ſin, but alſo to our renovation through the Word of God. Τετ' εϛιν αφεσις, τετ' ελευθερια παντελης ψυχης, ὁν επλανηθη τε πλανον αποϛειομενης, και προς την απλανη φυσιν μεθορμιζομενης, και επι τες κληρες επανιϛϛης, ὲς ελαχεν, ἡνικα λαμπρον επνει, και τοις περι των καλων πονοις ἡνθει. Τοτε γαρ αυτην των αθλων αγαμενος ὁ Ἱερος Λογος ετιμηϛε, γερας εξαιρετον δες, κληρον αθανατον, την εν αφθαρτῳ γενει ταξιν.[2] *This is remiſſion* (of ſins), *this the compleat freedom of the ſoul: when it gets free from that error, in which it was bewildered, and labours after that blameleſs nature, and that happy lot, which*

[1] Και αυτος (Χριϛος) ἱλασμος ϵϛι περι των ἁμαρτιων ἡμων. 1 John ii. 2. By Saint Paul it is called ἱλαϛηριον.—Ὸν προεθετο ὁ Θεος ἱλαϛηριον δια της πιϛεως εν τῳ αυτε ἁιματι . . . δια την παρεϛιν των προγεγονοτων ἁμαρτηματων. Rom. iii. 25.

[2] De Congreſſu. V. i. p. 534, 535.

which it once had, when it breathed virtue, and flouriſhed in good works. Then the Holy Word of God, being highly pleaſed with it's noble endeavours, honours theſe efforts, and in conſequence of them affords it a moſt excellent reward, a title to immortality, and a portion among thoſe beings, which are no longer corruptible. This in the language of Scripture is—Among *the ſouls of juſt men made perfect.* Such perſons are in another place deſcribed by Philo, as—*των ασωματων και θειων πραγματων κληρονομοι*[1]—*Heirs of ſpiritual and divine advantages.*

OF A MEDIATOR, AND OF FAITH.

An account is given in Numbers xvi. 46. of a fearful plague, which enſued upon the rebellion of Korah; when fourteen thouſand and ſeven hundred of the people were conſumed; and more were in danger. But *Moſes*

[1] Philo. Vol. i. p. 482. l. 3. Alſo p. 473.

Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them. And he (Aaron, the High Prieſt) *ſtood between the dead and the living, and the plague was ſtayed.* Philo ſaw clearly, that this interceſſion of Aaron was a type of the mediation of the Great High Prieſt, whom he acknowledges to be the Logos, or Word of God.[1] He accordingly in another place gives a very particular character of the Divine Word, and his mediatorial power, which he deduces from the hiſtory above. Τῳ δε Αρχαγγελῳ και πρεσβυτατῳ Λογῳ δωρεαν εξαιρετον εδωκεν ὁ τα ὁλα γεννησας πατηρ, ἱνα μεθοριος ϛας το γενομενον διακριν τε πεποιηκοτος. Ὁ δ' αυτος ἱκετης μεν εϛι τε θνητε κηραινοντος αει προς το φθαρτον, πρεσβευτης δε τε Ἡγεμονος προς το ὑπηκοον. Αγαλλεται δε επι τη δωρεᾳ, και σεμνυνομενος αυτην εκδιηγειται φασκων — Καγω ειϛηκειν ανα μεσον Κυριε και ὑμων· ϗτε αγεννητος ὡς ὁ Θεος ων, ϗτε γενητος ὡς ὑμεις, αλλα μεσος των ακρων, αμφοτερϛοις

[1] Philo. V. i. p. 562. l. 13.

τερος ὁμηρευων. παρα μεν τω φυτευσαντι, προς πιστιν τε μη συμπαν αφανισαι ποτε και αποσηναι το γενος, ακοσμιαν αντι κοσμε ἑλομενον· παρα δε τω φυντι, προς ευελπιστιαν τε μηποτε τον ἱλεων Θεον περιϊδειν το ιδιον εργον. Εγω γαρ επικηρυκευσομαι τα ειρηναια γενεσει παρα τε καθαιρειν πολεμες εγνωκοτος, ειρηνοφυλακος αει Θεε.[1] *The Great Father of all gave this extraordinary gift to that moſt ancient, and Principal, of all Angels, his Holy Word, that he ſhould ſtand mid-way, and ſeparate the creature from the Creator. This Word* (the Logos) *is accordingly the Interceſſor for mortal man, who is always tending to corruption: and he is appointed a Meſſenger and Legate from the Supreme Lord to his ſubjects. This office is highly acceptable to him; and he ſhews the dignity of it, when he is introduced, ſaying,* (at the rebellion of Korah) "*It was I, who ſtood* (a Mediator) *between you, and the Lord.*" *For he is not unbegotten like God; nor created like man; but a medium between the extremes, bordering*

[1] Quis Rer. Divin. Hæres. V. i. p. 501, 502. See alſo V. i. p. 689, 690.

bordering upon each. So that, in reſpect to the Creator, he is able to obtain aſſurance, that he will never ruin, nor reject, the race of man; nor, inſtead of order, ſuffer the world to lapſe into anarchy: and in reſpect to the creature, that he may by faith be certified of this truth, that the God of all mercies will never neglect the work of his hands. I therefore, (ſays the Word of God) *proclaim peace to all the world from that Power, who maketh wars to ceaſe; from God, who is the guardian of peace.* In which paſſage mention is made, not only of a Mediator between God and man, but alſo of a good hope, or confidence in God—προς ευελπιςιαν, κ.τ.λ.—of an aſſurance, of a FAITH, or truſt in the Creator—προς πιςιν, κ.τ.λ.—grounded on the Mediator's interceſſion.

OF REPENTANCE, AND NEWNESS OF LIFE.

Theſe, ſays Philo, are conſequent upon Faith and Hope. Δευτεραν δ'εχει ταξιν, μετα την ελπιδα, ἡ επι τοις αμαρτανομενοις

μετανοια

μετανοια και βελτιωσις[1] — *In the next place, after hope, comes repentance of all our ſins, and newneſs of life.* The like occurs in another place. Μετα δε την ελπιδος νικην, αγων δευτερος εϛιν, εν ῳ μετανοια αγωνιζεται[2] — *After the victory gained by hope, another conflict comes on, in which repentance is engaged.* And he afterwards alludes to the ſeverity of theſe conflicts — μετα δε τϐς της μετανοιας αγωνας[3] — *theſe ſtruggles of a penitent heart.*

In the Treatiſe de Execrationibus, he mentions the curſes denounced upon the wicked. But if there be ſuch, who repent, and will confeſs their ſins — ὁμολογησαντες ὁσα ἡμαρτον — and will endeavour after a better way of life — ευμενειας τευξονται της εκ τϐ Σωτηρος και ἱλεω Θεϐ[4] — *they will obtain favour from the Saviour, and God of all mercy.* We are

[1] De Abrahamo. V. ii. p. 3. l. 46.

[2] De Præmiis et Pœnis. V. ii. p. 410. l. 36.

[3] Ibid. p. 411. l. 36.

[4] Ibid. V. ii. p. 435. l. 35.

are then entitled to be the children of the moſt High; and our ſins are forgiven through him — τον Αγγελον, ὁς εϛι Λογος, ὡσπερ Ιατρον κακων [1] — *that Angel, the Word of God, who is the phyſician and healer of all our evils.* For we cannot pleaſe God of ourſelves: even our beſt actions are not truly acceptable — μηδε την αρετην, ανευ θειας επιφροσυνης, ἱκανην εξ ἑαυτης ωφελειν ειναι [2] — *Even virtue itſelf without the divine ſanction can have no merit, nor advantage.* All theſe good things are accompliſhed by the Word, ſtyled the great High Prieſt, the Son of God, τον Λογον Θειον. Ὁ δε αυτος ἱκετης τε θνητε. *And he is the Interceſſor for mortal man.* Hence he is mentioned as Μεσος, and Μεθοριος, *the Mediator*, and as *bordering upon both*; by whom we are made υἱοι Θεε ανθρωποι — *ſons of God*; και θειων πραγματων κληρονομοι — *and heirs of heavenly advantages.*

[1] De Leg. Alleg. V. i. p. 122. l. 17.

[2] Ibid. p. 203. l. 18.

OF FREEDOM BY THE DEATH OF THE HIGH PRIEST.

I have mentioned, that Philo was very much embarraſſed about that part of the Law, wherein it was ſaid, that the man of guilt ſhould fly to an appointed city of refuge; and not be acquitted till the death of the High Prieſt. Τεταρτον και λοιπον ην των προταθεντων, ἡ προθεσμια της των πεφευγοτων καθοδε, τε Αρχιερεως ὁ θανατος, πολλην εν τῳ ῥητῳ μοι παρεχεσα δυσκολιαν. Ανισος γαρ ἡ τιμωρια κατα των τα αυτα δρασαντων νομοθετειται, ειγε ὁι μεν πλειω χρονον αποδρασονται, ὁι δε ελαττω. Μακροβιωτατοι γαρ, ὁι δε ολιγοχρονιωτατοι των Αρχιερεων εισι. Και ὁι μεν νεοι, ὁι δε πρεσβυται καθιςανται. Και των εαλωκοτων επ' ακεσιῳ φονῳ, ὁι μεν εν αρχῃ της ἱερωσυνης εφυγαδευθησαν, ὁι δ' ηδη μελλοντος τελευταν τε ἱερωμενε[1]—*The fourth remaining article of theſe propoſitions, is the ordinance concerning the return of thoſe, who had fled for refuge, which was*

[1] De Profugis. V. i. p. 561, 562.

was to be at the death of the High Prieſt. The conſideration of this has given me a good deal of trouble from the purport. For the puniſhment appointed is not equally diſtributed; as ſome muſt have been confined for a longer, and ſome for a ſhorter, ſeaſon; and as ſome of the High Prieſts were of a longer, others of a ſhorter, date; and ſome arrive at the dignity when young, others when old. And thoſe, who were accidentally guilty of bloodſhed muſt have ſought this ſhelter, ſome at the beginning of the prieſthood, and others when the High Prieſt was near his death. Theſe were the difficulties, which gave Philo ſo much uneaſineſs, and which for a time he could not ſolve. But he ſays, that at laſt he perceived it to be typical, and a myſtery. Λεγομεν γαρ, τον Αρχιερεα ϰ ανθρωπον, αλλα Λογον Θειον ειναι, ϖαντων ϰχ ἑκϰσιων μονον, αλλα και ακϰσιων αδικηματων αμετοχον ... διοτι, οιμαι, γονεων αφθαρτων και καθαρωτατων ελαχεν, Πατρος μεν Θεϰ, ὁς και των συμπαντων εϛι ϖατηρ· Μητρος δε Σοφιας, δι' ἡς τα ὁλα ηλθεν εις γενεσιν.[1] *I maintain then, that*

[1] De Profugis. V. i. p. 562. l. 13.

that the High Prieſt, alluded to, is not a man, but the Sacred Logos, the Word of God: who is incapable of either voluntary or involuntary ſin. I therefore conclude, that he was born of Parents the moſt pure and incorruptible; having for his Father, God, who is the Author of all things; and Divine Wiſdom for his Mother, by whom all things came into being. Και διοτι την κεφαλην κεχριϛαι ελαιῳ[1]— *and upon this account he is ſaid to have his head anointed with oil.* Who would think, that, when he ſaw ſo much, he would not have ſeen more? that he ſhould not have perceived the Meſſiah Chriſt, the anointed of God, ſo often mentioned in the Prophets, here clearly pointed out? He concludes — Ταυτα δ' ϵκ απο σκοπϵ μοι λελεκται, αλλ' ὑπερ τϵ διδαξαι, ὁτι φυσικωτατη προθεσμια καθοδϵ φυγαδων, ὁ τϵ Αρχιερεως ϵϛι θανατος[2]—*Theſe things I have not mentioned without good reaſon: but to ſhew, that the natural and appointed return of the fugitives was*

[1] De Profugis. V. i. p. 562. l. 22.

[2] Ibid. p. 563. l. 24.

was the death of the High Prieſt: whom he ſtyles ἱερωτατος λογος — *the moſt Holy Word of God.* But this death he allegorizes, and by refinement ruins the whole.

THE SOURCE, FROM WHENCE HE BORROWED HIS OPINIONS.

Such were the opinions of Philo Judeus upon theſe very intereſting ſubjects: and we have ſeen the reaſons given by him, which are very numerous, and at the ſame time equally ſignificant. The only queſtion is, from whence he could obtain them. From Plato and his diſciples little to this purpoſe could have been derived: and many of theſe truths could not have been obtained by him, even from his brethren the Jews, and their ſacred writings, excepting ſome few intimations. Theſe have ſince been made obvious and clear by a later revelation. There was therefore no ſource, to which he could poſſibly have applied, but to the Apoſtles, and Evangeliſts, and other diſciples of Chriſt.

It

It has been aſſerted, that he was born much too early to be inſtructed by them. But this is ſpoken without ſufficient grounds. In the firſt place, we know nothing preciſely concerning his birth. And ſecondly, we are certified by his own evidence of this, that he went ambaſſadour from Alexandria to Rome in the fourth year of Caligula, which was in the year of the Chriſtian Æra 42. And if he were of this age at the time of his embaſſy, he muſt have been coæval with our Saviour[1]: and as he lived to the reign of Nero, we may be aſſured, that he ſurvived Chriſt many years. At all rates he muſt have been in a ſtate of manhood during the miniſtry of Chriſt; and conſequently ſaw numbers of his followers for many years afterwards; and, if we may judge by his doctrines, was acquainted with the Goſpels, and with the Epiſtles of Saint Paul.

[1] If he were born ſome years before the birth of Chriſt, as ſome have inſiſted, ſtill he muſt have been contemporary with Chriſt during his whole reſidence on earth: for he certainly ſurvived him many years.

Paul. Saint Mark, the firſt biſhop of Alexandria, could not have been unknown to him. Theſe things, I think, are in a great degree evident from the internal evidence of the doctrines, which he has tranſmitted. For there is only this alternative. He muſt either have borrowed theſe truths from the ſource mentioned; or he muſt have had them by inſpiration. But to ſo great an indulgence he ſeems to have had no pretence: he conſequently received them from the Apoſtles, and the firſt proſelytes to the Goſpel. The very words, in which thoſe doctrines are delivered, ſhew it.

INFERENCES.

Nor was it Philo only, who took theſe advantages. He ſet an early example. And the Pagan world at large was ſoon improved by the doctrines of Chriſtianity. The wiſeſt of the Philoſophers ſaw it's ſuperiority. And though they held the people in contempt, from

from among whom it proceeded, and could not be reconciled to it's great Author; yet they borrowed their ethics from him, and enriched their philoſophy with truths unknown before. Many of them admitted the very myſteries: and though they tried to explain them each according to his particular fancy; yet, I ſay, they were admitted; and not thought reprehenſible, nor contrary to reaſon. Theodoret takes notice, (Θεραπευτ. ς.) that Plutarch, Numenius, and Plotinus, borrowed from the ſacred writings. To theſe might be added, Epictetus, Antoninus, Porphyrius, Maximus Tyrius, Hierocles, Proclus, with many more. The emperour Julian, that bitter enemy, copied largely from the ſyſtem, which he tried to ruin. The lump of leaven, mentioned by our Saviour, began very ſoon to operate upon the maſs, in which it was incloſed; and proceeds at this day in it's operation. The good effects of Chriſtianity are felt far beyond it's limits; and will in time be univerſal. That they are ſo extenſive at preſent, is owing in no ſmall degree to the writings of Philo.

FARTHER INFERENCES.

If theſe arguments, which I have deduced from Philo, be true, as I truſt they are, we have in conſequence of it the moſt early and deciſive evidence in favour of the doctrine, with which we are engaged. And we may be certified, if any proof be wanting, concerning the opinion of the firſt Chriſtians and Apoſtles, in reſpect to this myſtery. The atteſtation of the Fathers is attended with great validity, and cannot be ſet aſide. But this from Philo is ſtill more forcible and convincing, as it is more early. And though it may not proceed from an enemy, yet it certainly comes not from a friend: ſo that there could have been no prejudice nor partiality in favour of the articles mentioned. It is certain, that the words of the Apoſtles, and more eſpecially thoſe of our Saviour, ſtand in no need of any foreign evidence to be authenticated. But when in theſe times the purport of thoſe words is diſputed, and the very doc-

trines denied; and when the opinions of the Fathers are eſteemed either too late or too indeterminate; then this prior evidence of an Alien muſt have weight. For the truths, which he has advanced, he could not unaſſiſted have obtained. The wiſdom of man could not have arrived at ſuch knowledge. He was therefore beholden to others for this intelligence: and I have ſhewn, to whom he was indebted: or rather he has given a plain proof of it himſelf. He drew from a noble ſource: and the ſamples, which he has produced, ſhew, that they are from the *well of wiſdom*, from the ſpring *of living waters*, the *fountain of life*. He drew indeed but partially; yet, what he has afforded, is attended with great advantage.

THE MISAPPLICATION OF THESE GREAT TRUTHS BY PHILO.

I have obſerved, that Philo ſpeaks only of the divinity of the Logos, or Word of God; and induſtriouſly avoids taking notice of the Meſſiah, the Anointed of God; by the Apoſtles and Evangeliſts called Chriſt. But though he tacitly denies the humanity of our Saviour; yet he has taken almoſt every attribute, which belongs to Chriſt, the Son of man, and refers them to him in his prior, and heavenly, ſtate. But with this part of his character they are not conſiſtent. He therefore unduly adjudges to the Logos, as repreſented in his Writings, the ſeveral offices [1] of High Prieſt, to make an atonement; [2] of Meſſenger from the Deity, to declare his will to mankind; of

[1] Philo. V. i. p. 653. ὁ δὲ κοσμος, εν ᾧ και αρχιερευς, ὁ πρωτογονος αυτου θειος Λογος.

[2] Id. V. i. p. 501. Πρεσβευτην, τε ἡγεμονος προς το ὑπηκοον.

[1] of Mediator between God and man, to ſupplicate in behalf of offenders and propitiate an offended Sovereign; [2] of Surety to each party; and [3] of Shepherd, delegated by the Moſt High to take care of his ſacred Flock. Reſtore theſe articles to the Meſſiah, to whom they particularly belong; and the opinions of Philo will be found in moſt inſtances very ſimilar to thoſe of the Apoſtles; and oftentimes the very ſame.

[1] Philo. V. i. p. 501, 502. Ἱκετης . . . τε θνητε. . . προς το αφθαρτον.

[2] Ibid. αμφοτεροις ὑμνηρευων.

[3] Id. V. i. p. 308. Ποιμην . . . ὁς την επιμελειαν της ἱερας ταυτης αγελης, οια τις μεγαλε βασιλεως ὑπαρχος, διαδεξεται.

UPON THE PASSAGE IN PHILO DE CONFUSIONE LING. V. I. P. 427. L. 3.

I have mentioned, that Philo ſpeaks of the Logos, or *Word of God*, as ſometimes *bearing the likeneſs of man* — ὁ κατ' εικονα ανθρωπος.[1] The learned Editor thinks, that this is not the right reading; for which he ſubſtitutes — ᾧ κατ' εικονα ανθρωπος — *whoſe image man is.* For he imagines, that Philo never could have allowed, that any ſuch ſimilitude ſubſiſted. But in this, I think, he is miſtaken. In the firſt place, we have the authority of Euſebius for this reading, who quotes the whole paſſage; a part of which is ὁ κατ' εικονα ανθρωπος.[2] In the next place, it is warranted by the context: which would be injured by the alteration. Philo is mentioning ſeveral characters and titles of the — πρωτογονος υἱος — *The firſt begotten Son of*

[1] De Confuſ. Ling. V. i. p. 427. l. 6.

[2] Præp. Evangel. L. xi. c. 15. p. 533.

of God: as the — [1] Αρχαγγελος πολυωνυμος — *The Great Archangel under different appellations:* — αρχη, και ονομα Θεϑ, και Λογος, και ὁ κατ' εικονα ανθρωπος, και [2] ὁρων Ισραηλ — *The beginning or Creator of all things, the name of God* (Jehovah), *the Word of God, the likeneſs of man, and the Guardian of Iſrael.* If we tranſpoſe this, as our Editor adviſes, there is an article introduced in the moſt improper place, and in the moſt unneceſſary manner. The hiſtory relates to the different names and attributes of God's Firſt-born; and the likeneſs of man to Chriſt has here no place, nor connexion. The words are to be conſidered, as relating to one of the titles and attributes of the Son of God. The Logos in the Scriptures is deſcribed as appearing to Abraham, and to other Patriarchs, in a human form: and to this, I imagine, Philo alludes, when he ſays, ὁ κατ' εικονα ανθρωπος. This reading has the

[1] De Confuſ. Ling. V. i. p. 427. l. 4—7.

[2] He makes uſe of the word ὁρων in this ſenſe immediately afterwards — τϑ ὁρωντες οἱ ακϑοντες — *who obey their overſeer.* Ibid. l. 14.

the ſanction of [1] Origen, who tells us, that Philo wrote, περι τε μη ὡς ανθρωπον λεγεσθαι ειναι τον Θεον. Philo in the page above-mentioned (V. i. p. 427) ſays, that *man was born after the image of the Word.* There muſt therefore have been, however partial, yet a reciprocal likeneſs.[2]

[1] Origen in Matt. p. 477.

[2] Philo ſays, there are two portions of the Scripture, which mention — ἑν μεν, ὁτι ουκ ὡς ανθρωπος ὁ Θεος, ἑτερον δε, ὁτι ὡς ανθρωπος. Quod Deus ſit Immut. V. i. p. 282, 283. And Quod a Deo, &c. p. 656.

A

RECAPITULATION

OF THE

CHARACTER AND ATTRIBUTES

OF THE

LOGOS,

WITH

THE COLLATERAL EVIDENCE FROM

SCRIPTURE.

ALSO

SOME FARTHER PARTICULAR DOCTRINES

BORROWED BY PHILO

FROM THE APOSTOLIC WRITINGS,

BUT MISAPPLIED.

RECAPITULATION.

I.

THE LOGOS IS

THE Son of God—Τον ορθον Λογον Θεϋ Υἱον —of a divine nature.[1] Πατρος (Θεϋ) Υἱος.[2] *The Son of God the Father.*

Mark i. 1. Αρχη τϋ Ευαγγελιϋ Ιησϋ Χριϛϋ, υἱϋ τϋ Θεϋ.
The beginning of the Goſpel of Jeſus Chriſt the Son of God.

Luke iv. 41. Συ ει ὁ Χριϛος, ὁ υἱος τϋ Θεϋ.
Thou art Chriſt, the Son of God.

Acts viii. 37. Πιϛευω τον υἱον τϋ Θεϋ ειναι τον Ιησϋν Χριϛον.
I believe, that Jeſus Chriſt is the Son of God.

John i. 34. Ὁυτος ϛιν ὁ υἱος τϋ Θεϋ.
This is the Son of God.

II. The

[1] De Agric. V. i. p. 308. l. 27.

[2] De Profugis, V. i. p. 562. l. 20. p. 414. 427. 437.

II.

The Second Divinity. Δευτερος Θεος ὁ Λογος.[1] He may be eſteemed the God of us imperfect beings—Ουτος γαρ ἡμων των ατελων αν ειη Θεος.[2]

John i. 1. Και Θεος ην ὁ Λογος.
And the Word (the Logos) *was God.*

1 Cor. i. 24. Χριστον, Θεȣ δυναμιν, και Θεȣ σοφιαν.
Chriſt the power of God, and the wiſdom of God.

III.

The firſt-begotten of God. Πρωτογονος Θειος Λογος.[3] And the moſt ancient of all beings—υἱος πρεσβυτατος.[4]

Heb.

[1] Fragm. Vol. ii. p. 625.

[2] De Leg. Alleg. V. i. p. 128. l. 43.

[3] De Somniis, V. i. p. 653. l. 24.

[4] De Conf. Ling. V. i. p. 414. l. 29.

Heb. i. 6. Ὁταν δε παλιν εισαγαγῃ τον Πρωτοτοκον εις την οικεμενην.
And when he again bringeth his Firſt-born into the world.

Coloſ. i. 15. Ὁς εστι . . . . . πρωτοτοκος πασης κτισεως.
The Logos—*who is the firſt-born of every creature.*

IV.

The Image and Likeneſs of God. Εικων τε Θεε.[1] Λογος δε εστιν εικων Θεε.[2]

Coloſſ. i. 15. Εικων τε Θεε αορατε.
Chriſt, the Image of the inviſible God.

Heb.

[1] De Mundi Opif. V. i. p. 6. l. 42. p. 414. 419. 656.

[2] De Monarch. V. ii. p. 225. l. 26.

Heb. i. 3. Απαυγασμα της δοξης, και χαρακτηρ της ὑποστασεως αυτε (τε Θεε.)
Chriſt, the brightneſs of his (God's) *glory, and the expreſs image of his perſon.*

2 Cor. iv. 4. Ὁς (Χριστος) εστιν εικων τε Θεε.
Chriſt, who is the Image of God.

V.

Superiour to the angels. Ὑπερανω τετων (Αγγελων) Λογος Θειος.[1]

Heb. i. 4. Κρειττων γενομενος των Αγγελων.
Chriſt made ſuperiour to Angels.

Heb. i. 6. Και προσκυνησατωσαν αυτῳ παντες Αγγελοι Θεε.
Let all the Angels of God worſhip him.

VI. Su-

[1] De Profugis, V. i. p. 561. l. 15.

VI.

Superiour to all things in the world. Ὁ Λογος τȣ Θεȣ ὑπερανω παντος ἐςι τȣ Κοσμȣ.[1]

Heb. ii. 8. Παντα ὑπεταξας (ὁ Θεος) ὑποκατω των ποδων αυτȣ.
Thou haſt put all things in ſubjection under his feet.

VII.

The Inſtrument, by whom the world was made. Ὁ Λογος αυτȣ, ᾧ καθαπερ ὀργανῳ προσχρησαμενος (ὁ Θεος) εκοσμοποιει.[2]

It was the divine Word, by whom all things were ordered and diſpoſed — Τον Θειον Λογον τον ταυτα διακοσμησαντα.

John i. 3. Παντα δι' αυτȣ (τȣ Λογȣ) εγενετο, και χωρις αυτȣ εγενετο ȣδε ἑν, ὁ γεγονεν.
All things were made by him, (the Logos) *and without him was not any thing made, that was made.*

1 Cor.

[1] De Leg. Allegor. V. i. p. 121. l. 44.

[2] Ib. V. i. p. 106. l. 29. p. 162. l. 15. p. 656. l. 50.

[3] De Mundi Opificio, V. i. p. 4. l. 43.

1 Cor. viii. 6. Ιησυς Χριςος, δι' ὑ τα παντα.
Jeſus Chriſt, by whom are all things.

Heb. i. 2. Ὁν εθηκε Θεος κληρονομον παντων, δι' ὑ και τυς αιωνας εποιησεν.
Chriſt the Son of God—*whom he hath appointed heir of all things: by whom alſo he made the worlds.*

Heb. i. 10. Εργα των χειρων συ εισιν οἱ Ουρανοι.
The Heavens are the work of thy hands.

VIII.

The great Subſtitute of God—Ὑπαρχος τυ Θευ—upon whom all things depend.[1] Την αταξιαν και ακοσμιαν εις ταξιν και κοσμον αγαγων, και το παν ὑπερεισας, ἱνα ςηριχθῃ βεβαιως τῳ κραταιῳ και Ὑπαρχῳ μυ Λογῳ[2]—I am the God, *who, having reduced all things from diſorder and irregularity to harmony and beauty, fixed them upon a ſure baſis, and eſtabliſhed them under my all-powerful Word, the Logos.*

Epheſ.

[1] De Agricult. V. i. p. 308. l. 30.

[2] De Somniis, V. i. p. 656. l. 48.

Ephes. iii. 9. Θεῳ τῳ τα παντα κτισαντι δια Ιησυ Χριςυ.
God—who created all things by Jesus Christ.

Phil. ii. 7. Μορφην δελυ λαβων.
Who took upon him the form of a servant.

John xvii. 4. Το εργον ετελειωσα, ὁ δεδωκας μοι, ἱνα ποιησω.
I have finished the work, which thou gavest me to do.

John i. 3. Χωρις αυτυ εγενετο υδε ἑν.
Without him was not any thing made, that was made.

IX.

The Light of the world, and intellectual Sun. Ὁ Λογος φως—Ἡλιος νοητος.[1]

John i. 9. Ὁ Λογος . . . . το φως το αληθινον.
The Word . . . was the true light.

John i. 4. Το φως των ανθρωπων.
The life and light of men.

1 Pet.

[1] De Somniis, V. i. p. 6. 414. 632, 633.

1 Pet. ii. 9. Χριςε, τε εκ σκοτες ὑμας καλεσαντος εις το θαυμαςον αυτε φως.
Chriſt, who hath called you out of darkneſs into his marvellous light.

John viii. 12. Εγω ειμι το φως τε κοσμε· ὁ ακολεθων εμοι ε μη περιπατησει εν τῃ σκοτιᾳ, αλλ' ἑξει το φως της ζωης.
I am the light of the world: he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life.

X.

The Logos only can ſee God. Ὡ μονῳ τον Θεον εξεςι καθορᾶν.[1]

John vi. 46. Ὁ ων παρα τε Θεε, ὗτος ἑωρακε τον Πατερα.
He that is of God (the Logos), *he hath ſeen the Father.*

John

[1] De Confuſione Linguar, V. i. p. 418. l. 39.

John i. 18. Θεον ϖδεις ἑωρακε ϖωποτε. Ὁ μονογενης Ὑιος, ὁ ων εις τον κολπον τϖ Πατρος, εκεινος εξηγησατο.
No man hath ſeen God at any time. The only begotten Son, which is in the boſom of the Father, he hath declared him.

XI.

He has God for his portion and reſides in him. Ὁ Λογος . . . . αυτον τον Θεον κληρον εχων, εν αυτῳ μονῳ κατοικησει.[1]

John xiv. 11. Εγω (ειμι) εν τῳ Πατρι, και ὁ Πατηρ εν εμοι.
I am in the Father, and the Father is in me.

John i. 1. Εν αρχῃ ην ὁ Λογος, και ὁ Λογος ην ϖρος τον Θεον.
In the beginning was the Word, and the Word was with God.

John i. 18. Ὁ ων εις τον κολπον τϖ Πατρος.
The Logos, or Word, which is in the boſom of the Father.

XII. He

[1] De Prof. V. i. p. 561. l. 27.

XII.

He is the moſt ancient of God's works. Τον Αγγελον τον πρεσβυτατον.[1]

And was before all things. Πρεσβυτατος των ὁσα γεγονε.[2]

John xvii. 5. Νυν δοξασον με συ, Πατερ, παρα σεαυτῳ τῃ δοξῃ, ῃ ειχον προ τε τον Κοσμον ειναι, παρα σοι.
Now, O Father, glorify thou me with thine own ſelf, with the glory, which I had with thee, before the world was.

John i. 2. Ὁυτος ην εν αρχῃ προς τον Θεον.
He was in the beginning with God.

2 Tim. i. 9. προ χρονων αιωνιων.
before all worlds.

John

[1] De Confuſ. Ling. Vol. i. p. 427. l. 3.

[2] De Leg. Allegor. V. i. p. 121. l. 45. See alſo p. 562.

John xvii.24. ηγαπησας με προ καταβολης κοσμε.
O Father, thou lovedſt me before the foundation of the world.

Heb. i. 2. δι' ε και τες αιωνας εποιησεν.
By Whom (the Logos) *he made the worlds.*

XIII.

The Logos eſteemed the ſame as God.
Λογον, ὡς αυτον (Θεον) κατανοουσι.[1]

Rom. ix. 5. Ὁ ων επι παντων Θεος ευλογητος εις τες αιωνας.
Chriſt — who is over all, God bleſſed for ever.

Mark ii. 7. Τις δυναται αφιεναι ἁμαρτιας, ει μη εις ὁ Θεος;
Who can forgive ſins, but God only?

Phil. ii. 6. Ὁς εν μορφῃ Θεε ὑπαρχων, εχ ἁρπαγμον ἡγησατο το ειναι ισα Θεῳ.
Who, being in the form of God, thought it no robbery to be equal with God.

XIV. The

[1] De Somniis, V. i. p. 656. l. 37.

XIV.

The Logos eternal — ὁ αἰδιος Λογος. [1]

John xii. 34. Χριστος μενει εις τον αιωνα.
Chriſt abideth for ever.

2 Tim. i. 9. — προ χρονων αιωνιων.
Who was — *before the world began.*

2 Tim. iv. 18. ᾧ ἡ δοξα εις τους αιωνας των αιωνων.
To whom be glory for ever and ever.

Heb. i. 8. Προς δε τον Υιον (λεγει,) Ὁ θρονος σε, ὁ Θεος, εις τον αιωνα του αιωνος.
But to the Son he ſaith — Thy throne, O God, is for ever and ever.

Apoc. x. 6. Και ωμοσεν εν τῳ ζωντι εις τους αιωνας των αιωνων, ὃς εκτισε τον ουρανον. . . . και την γην.
And he ſware by him, that liveth for ever and ever, who created heaven . . . and the earth.

XV. He

[1] De Plant. Noæ. V. i. p. 332. l. 32. Alſo V. ii. p. 604.

XV.

He ſees all things. Οξυδερκεσατος, ὡς παντα εφορᾶν ειναι ἱκανος. [1]

Heb. iv. 12. Ζων γαρ ὁ Λογος τȣ Θεȣ, και ενεργης . . . .

13. Και ȣκ εϛι κτισις αφανης ενωπιον αυτȣ (τȣ Λογȣ)· Παντα δε γυμνα και τετραχηλισμενα τοις οφθαλμοις αυτȣ, κ.τ.λ.

For the Word of God is quick and powerful . . .

Neither is there any thing created, that is not manifeſt in his ſight: but all things are naked and open to the eyes of him, &c.

Apoc. ii. 23. Εγω ειμι ὁ ερευνων νεφρȣς και καρδιας.

I am he, who ſearcheth the reins and hearts.

XVI. He

[1] De Leg. Alleg. V. i. p. 121. l. 3.

XVI.

He ſupports the World. Ὁ τε γαρ τȣ Ὀντος Λογος, δεσμος ων των ἁπαντων. . . . . συνεχει τα μερη ϖαντα, και σφιγγει [1]— *The Logos is the connecting power, by which all things are united. . . . . He makes all the various parts of the univerſe unite, and he preſerves them in that union.*

Ὁ Θειος Λογος ϖεριεχει τα ὁλα, και ϖεπληρωκεν.[2] *The divine Word ſurrounds and upholds all things, and has brought them to perfection.*

John iii. 35. Ὁ Πατηρ. . . . ϖαντα δεδωκεν εν τῃ χειρι αυτȣ.
The Father hath given all things into his hands.

Heb. i. 3. φερων τε τα ϖαντα τῳ ῥηματι της δυναμεως αυτȣ.
Upholding all things by the Word of his power.

Coloſſ. i. 17. τα ϖαντα εν αυτῳ συνεςηκε.
By him all things conſiſt.

XVII. The

[1] De Prof. V. i. p. 562. l. 34.

[2] Frag. V. ii. p. 655. l. 35. Alſo V. i. p. 330. p. 499. V. ii. p. 604, 606.

XVII.

The Logos neareſt to God without any ſeparation; being as it were fixed and founded upon the only true exiſting Deity, nothing coming between to diſturb that unity. Ὁ Λογος Θειος. . . . των νοητων ἁπαξ-απαντων ὁ πρεσβυτατος, ὁ εγγυτατω, μηδενος οντος μεθοριε διαςηματος, τε μονε, ὁ εςιν αψευδως, αφιδρυμενος. [1]

John x. 30. Εγω και ὁ Πατηρ ἑν εσμεν.
I and my Father are one.

John xvii. 11. Πατερ ἁγιε, τηρησον αυτες. . . ἱνα ωσιν ἑν, καθως ἡμεις.
Holy Father, keep thoſe, whom thou haſt given me: that they may be one, as we are.

John xiv. 11. Εγω εν τῳ Πατρι, και ὁ Πατηρ εν εμοι.
I am in the Father, and the Father in me.

John i. 18. Ὁ μονογενης ὑιος, ὁ ων εις τον κολπον τε Πατρος.
The only begotten Son, who is in the boſom of the Father.

XVIII. The

[1] De Profugis, V. i. p. 561. l. 15.

XVIII.

The Logos free from all taint of ſin, either voluntary or involuntary. Ὁ μεν (Λογος) ανευ τροπης ἐκυσιυ .... και της ακυσιυ.[1]

Heb. ix. 14. Ἁιμα τυ Χριςυ, ὁς ..... ἑαυτον ωροσηνεγκεν αμωμον τῳ Θεῳ.
The blood of Chriſt, who .... offered himſelf without ſpot to God.

John viii. 46. Τις ἐξ ὑμων ελεγχει με ωερι ἁμαρτιας;
Which of you convinceth me of ſin?

1 Pet. ii. 22. Χριςος, ... ὁς ἁμαρτιαν υκ εποιησεν, υδε ἐυρεθη δολος εν τῳ ςοματι αυτυ.
Who did no ſin, neither was guile found in his mouth.

XIX. Of

[1] De Profugis, V. i. p. 561. l. 25.

XIX.

Of the Logos preſiding over the imperfect, and God only over the perfect and wiſe. Ουτος γαρ (ὁ Λογος) ἡμων των ατελων αν ειη Θεος, των δε σοφων και τελειων ὁ Πρωτος—*For the Logos may be eſteemed the God of us, who are imperfect: but of the wiſe and perfect, Firſt and Chief muſt be looked upon as the God.*[1]

Philo was not conſiſtent, when he made this difference; and did not conſider, that God's mercy is not limited, but "is over all his works." Beſides, in reſpect to the Logos, he confeſſes, as will be preſently ſeen, that he diſtributes his heavenly aſſiſtance equally to all, who ſeek it. And ſo far from his goodneſs being confined to the imperfect only, Philo has juſt before ſaid—τρεφεται δε των μεν τελειοτερων ἡ ψυχη ὁλῳ τῳ Λογῳ—*The ſoul of the more pure is nouriſhed by the full influence of the Word or Logos.*[2]

He

[1] De Leg. Allegor. V. i. p. 128. l. 43.

[2] Ibid. p. 122. l. 6.

He was probably led to form this judgment, concerning the weak and ſimple being ſolely delegated to the Logos, from the Chriſtian doctrines, with which he had gained acquaintance, and which he did not perfectly underſtand. The Logos in the character of Chriſt did extend his ſaving help peculiarly to thoſe, who were in a ſtate of ſpiritual debility, but not excluſively of others.

Matth. xi. 5. — πτωχοι ευαγγελιζονται.
The poor have the Goſpel preached unto them.

Luke v. 32. Ουκ εληλυθα καλεσαι δικαιες, αλλ' ἁμαρτωλες εις μετανοιαν.
I came not to call the righteous, but ſinners to repentance.

1 Tim. i. 15. Πιςος ὁ Λογος . . . ὁτι Χριςος Ιησες ηλθεν εις τον κοσμον ἁμαρτωλες σωσαι.
This is a faithful ſaying ...that Chriſt Jeſus came into the world to ſave ſinners.

XX. The

XX.

The Logos is the fountain of wiſdom; to which all ſhould moſt diligently repair, that, by drinking from that ſacred Spring, they may inſtead of death obtain everlaſting life. Προτρεπει δε αν τον μεν ωκυδρομειν ικανον, συντεινειν απνευςι ῳρος τον ανωτατω Λογον θειον, ὁς σοφιας εςι ῳηγη, ἱνα αρυσαμενος τε ναματος, αντι θανατε Ζωην Αϊδιον αθλον ἑυρηται. *It is of the greateſt conſequence to every perſon, that can make his way in the courſe, which is ſet before him, to ſtrive without remiſſion to approach to the divine Logos, the Word of God above, who is the fountain of all wiſdom; that, by drinking largely of that ſacred Spring, inſtead of death he may be hereafter rewarded with everlaſting life.*[1] This I quote at large, it being ſo very remarkable. Ῥημα Θεε και Λογον θειον, αφ' ε πασαι ῳαιδειαι και σοφιαι ῥεεσιν αενναοι.[2]

1 Cor.

[1] De Profugis. V. i. p. 560. l. 31.

[2] Ibid. p. 566. l. 9.

1 Cor. i. 24. Χριϛον Θεϑ δυναμιν και Θεϑ σοφιαν.
Chriſt the power of God and the wiſdom of God.

Coloſſ. ii. 3. εν ᾧ εισι παντες οἱ θησαυροι της σοφιας.
In whom are hid all the treaſures of wiſdom and knowledge.

John iv. 14. Ὁς δ' αν πιη εκ τϑ ὑδατος, ὁ εγω δωσω αυτῳ, ϑ μη διψησῃ εις τον αιωνα. αλλα το ὑδωρ, ὁ δωσω αυτῳ, γενησεται εν αυτῳ πηγη ὑδατος αλλομενϑ εις Ζωην Αιωνιον.
Whoſoever drinketh of the water, that I ſhall give him, ſhall never thirſt: but the water, that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life.

John vii. 38. Ὁ πιϛευων εις εμε . . . . . ποταμοι εκ της κοιλιας αυτϑ ῥευσουσιν ὑδατος ζωντος.
He that believeth in me — out of his belly ſhall flow rivers of living waters.

XXI. The

XXI.

The Logos is a Meſſenger ſent by God to man, his liege ſubject. Πρεσβευτης τε ἡγεμονος προς το ὑπκοον.

John viii. 42. Ου γαρ απ' εμαυτε εληλυθα, αλλ' εκεινος (ὁ Θεος) με απεσειλε.
I came not of myſelf, but he (God) *ſent me.*

John v. 36. Ὁ Πατηρ με απεσαλκε.
The Father hath ſent me.

1 John iv. 9. Τον υἱον αυτε .... απεσαλκεν ὁ Θεος εις τον κοσμον, ἱνα ζησωμεν δι' αυτε.
God ſent his only begotten Son into the world, that we might live through him.

John viii. 29. Και ὁ πεμψας με μετ' εμε εσιν.
And he, that ſent me, is with me.

XXII. He

[1] Quis Rer. Div. Hæres. Vol. 1. p. 501. l. 49.

XXII.

He is the Advocate, and Interceſſor for mortal man. Ὁ δ' αυτος (ὁ Λογος) ἱκετης μεν εϛι τϖ θνητϖ.[1]

John xiv. 16. Εγω ερωτησω τον Πατερα, και αλλον Παρακλητον δωσει ὑμιν.
I will pray the Father, and he ſhall give you another Comforter.

John xvii. 20. Ου ϖερι τϖτων δε ερωτω μονον, αλλα και ϖερι των ϖιϛευσοντων δια τϖ λογϖ αυτων εις εμε.
Neither pray I for theſe alone; but for them alſo, which ſhall believe on me through their word.

Heb. vii. 25. Παντοτε ζων εις το εντυγχανειν ὑπερ αυτων.
Chriſt — *ever living to make interceſſion for them.*

Rom. viii. 34. Ὁς και εϛιν εν δεξια τϖ Θεϖ, ὁς και εντυγχανει ὑπερ ἡμων.
Who is even at the right hand of God, who alſo maketh interceſſion for us.

XXIII. He

[1] Quis Rerum Divin. Hæres. V. i. p. 501. l. 48.

XXIII.

He ordered and diſpoſed all things. Ὁ τε γαρ Θειος Λογος τα εν τῃ φυσει διειλε και διενειμε παντα. *The divine Logos ſeparated, and regulated all things in the world.*[1]

Τομευς ἁπαντων ὁ Ἱερος και Θειος Λογος. *The ſacred and divine Logos was the Perſon, that diſtributed and appointed all things.*[2]

Heb. xi. 3. Νοεμεν κατηρτισθαι τους αἰωνας ῥηματι Θεου.
We underſtand, that the worlds were framed by the Word of God.

Coloſſ.

[1] Quis Rer. Divin. Hæres. V. i. p. 506. l. 10.

[2] Ibid. p. 504. l. 31.

Coloſſ. i. 15, 16. Χριστος ..... πρωτοτοκος πασης κτισεως, ὁτι εν αυτῳ εκτισθη τα παντα, τα εν τοις ὐρανοις, και τα επι της γης, τα ὁρατα, και τα αορατα .... τα παντα δι' αυτȣ, και εις αυτον, εκτισαι.

Chriſt... the firſt-born of every creature. For by him were all things created, that are in heaven, and that are in earth, viſible and inviſible... All things were created by him and for him.

XXIV.

He is the Shepherd of God's flock. Ὡς ποιμην και βασιλευς ὁ Θεος αγει (παντα) κατα δικην και νομον, προσηκαμενος τον ορθον αυτȣ Λογον, πρωτογενον υἱον, ὁς την επιμελειαν της ἱερας ταυτης αγελης, ὡς τις μεγαλȣ βασιλεως Ὑπαρχος, διαδεξεται. *The Deity, like a ſhepherd, and at the ſame time a monarch, acts with the moſt conſummate order and rectitude; and has appointed his Firſt-born, the upright Logos, like the Subſtitute of a mighty prince, to take the care of his ſacred flock.*[1]

Heb.

[1] De Agricult. V. i. p. 308. l. 27.

Heb. xiii. 20. Ποιμενα των προβατων τον μεγαν .... τον Κυριον ἡμων Ιησεν.
The great Shepherd of the flock ...our Lord Jesus.

John x. 14. Εγω ειμι ὁ ποιμην ὁ καλος, και γινωσκω τα εμα, και γινωσκομαι ὑπο των εμων.
I am the good Shepherd, and know my sheep, and am known of mine.

1 Pet. ii. 25. Χριςον ... τον ποιμενα και επισκοπον των ψυχων ὑμων.
Chriſt .... the Shepherd, and Guardian of your souls.

XXV.

Of the Power and Royalty of the Logos, as described by Philo, who mentions him as *The great Governour of the world, and speaks of his creative and princely power: for through them the heavens and the whole world were produced.* Ὁ τε Ἡγεμονος Λογος, και ἡ ποιητικη και βασιλικη δυναμις αυτε. Τετων γαρ ὁ τε Ουρανος, και συμπας ὁ κοσμος.[1]

1 Cor.

[1] De Profugis, V. i. p. 561. l. 33.

1 Cor. xv. 25. Δει γαρ αυτον (Χριστον) βασιλευειν αχρις ὁ αν θῃ παντας τους εχθρους ὑπο τους ποδας αυτου.

For Chriſt muſt reign till he hath put all his enemies under his feet.

Eph. i. 21, 22. Χριστος .... ὑπερανω πασης αρχης και εξουσιας και δυναμεως και κυριοτητος και παντος ονοματος ονομαζομενου, ου μονον εν τῳ αιωνι τουτῳ, αλλα και εν τῳ μελλοντι· και παντα (ὁ Θεος) ὑπεταξεν ὑπο τους ποδας αυτου.

Chriſt ... *above all principality, and might, and dominion, and every name, that is named, not only in this world but in the world to come ... and* God *hath put all things under his feet.*

Heb. i. 2, 3. Δι' ου και (ὁ Θεος) τους αιωνας εποιησεν.

By whom alſo God *made the worlds.*

Apoc. xvii. 14. Ὁτι κυριος κυριων εστι, και βασιλευς βασιλεων.

For he is Lord of lords, and King of kings.

XXVI. The

XXVI.

The Logos the Phyſician that heals all evil.

Τον Αγγελον (ὁς εστι Λογος) ὡσπερ Ιατρον κακων.

Luke iv. 18. Πνευμα Κυριε επ' εμε ... ιασασθαι τες συντετριμμενες την καρδιαν.
The Spirit of the Lord is upon me, becauſe he hath anointed me .... to heal the broken-hearted.

1 Pet. ii. 24. Τῳ μωλωπι αυτε ιαθητε.
By whoſe ſtripes ye were healed.

Luke vii. 21. Εν αυτῃ δε τῃ ὡρα εθεραπευσε πολλες απο νοσων και μαστιγων, και πνευματων πονηρων.
In that ſame hour he cured many of their infirmities, and plagues, and of evil ſpirits.

James i. 21. Δεξασθε τον εμφυτον λογον, τον δυναμενον σωσαι τας ψυχας ὑμων.
Receive with meekneſs the engrafted word, which is able to ſave your ſouls.

XXVII. The

De Leg. Allegor. V. i. p. 122. l. 17.

XXVII.

The Seal of God. Ὁ δε τȣ ϖοιȣντος (τον Κοσμον) Λογος ȣτος εϛιν ἡ σφραγις, ἡ των ȣντων ἑκαϛον μεμορφωται . . . . ἀτε εκμαγειον και εικων τελειȣ Λογȣ. *The Logos, by whom the world was framed, is the Seal, after the impreſſion of which every thing is made... and is rendered the ſimilitude, and image of the perfect Word of God.*[1]

Ανθρωπȣ ψυχην . . . . . τυπωθειϛαν σφραγιδι . . . ἡς ὁ χαρακτηρ εϛιν αἰδιος Λογος. *The ſoul of man is an impreſſion of a Seal, of which the proto-type, and original characteriſtick, is the everlaſting Logos.*[2]

John vi. 27. Τȣτον γαρ (Ιησȣν) ὁ Πατηρ εσφραγιϛεν.

Jeſus, the Son of man . . . him hath the Father ſealed.

Epheſ.

[1] De Profugis, V. i. p. 547. l. 49. p. 548. l. 2.

[2] De Plantatione Noë, V. i. p. 332. l. 31.

Ephes. i. 13. Εσφραγισθητε τω πνευματι της επαγγελιας τω ἁγιῳ.
In whom also, after that ye believed, ye were sealed with that holy Spirit of promise.

Heb. i. 3. Χριστος . . . απαυγασμα . . . . και χαρακτηρ της ὑποστασεως αυτου (του Θεου.)
Christ, the brightness of his (God's) *glory, and the express image of his person.*

XXVIII.

The Logos the sure refuge, to whom before all others we ought to seek. Ὁ θειος Λογος, εφ' ὃν πρωτον καταφευγειν ωφελιμωτατον.[1]

Matt. xi. 28. Δευτε προς με παντες οἱ κοπιωντες και πεφορτισμενοι, κἀγω αναπαυσω ὑμας.
Come to me, all ye, that labour, and are heavy laden, and I will give you rest.

1 Peter

[1] De Profugis, V. i. p. 560. l. 14.

1 Peter ii. 25. Ητε γαρ ὡς προβατα πλανωμενα· αλλ' επεστραφητε νυν επι τον ποιμενα και επισκοπον των ψυχων ὑμων.

Ye were as ſheep going aſtray, but are now returned unto the Shepherd, and the guardian of your ſouls.

XXIX.

Of ſpiritual food — την ὑρανιον τροφην ψυχης — *the heavenly nutriment of the ſoul*, equally diſtributed by the Logos to all, who want it, and will make a good uſe of it.[1]

Mark xiii. 10. Εις παντα τα εθνη δει κηρυχθηναι το Ευαγγελιον.

The Goſpel muſt be publiſhed among all nations.

Matt. xxiv. 14. Και κηρυχθησεται τουτο το ευαγγελιον .... εν ὁλη τη οικουμενη.

And this Goſpel of the kingdom ſhall be preached in all the world.

Mat.

[1] Quis Rerum. Divin. Hæres. V. i. p. 499. l. 44.

Mat. xxviii. 19. Μαθητευσατε παντα τα εθνη.

Go ye therefore, and teach all nations.

John iii. 17. Ου γαρ απεστειλεν ὁ Θεος τον υἱον αυτυ εις τον κοσμον, ἱνα κρινῃ τον κοσμον, αλλ' ἱνα σωθῃ ὁ κοσμος δι' αυτυ.

God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved.

Rom. x. 18. —εις πασαν την γην εξῆλθεν ὁ φθογγος αυτων, και εις τα περατα της οικυμενης τα ῥηματα αυτων.

Their ſound went into all the earth, and their words to the ends of the world.

Matt. vii. 7. Ζητειτε, και ἑυρησετε· κρυετε, και ανοιγησεται ὑμιν.

Seek, and ye ſhall find; knock, and it ſhall be opened unto you.

Matt. v. 6. Μακαριοι οἱ πεινωντες και διψωντες την δικαιοσυνην, ὁτι αυτοι χορτασθησονται.

Bleſſed are they, which do hunger and thirſt after righteouſneſs; for they ſhall be filled.

Rom. x. 12. Ὁ γαρ αυτος Κυριος παντων πλυτων εις παντας τυς επικαλεμενυς αυτον.

The ſame Lord, who is over all, is rich unto all, that call upon him.

XXX.

ΕΛΕΥΘΕΡΙΑ.

Of men's forſaking their ſins, and returning to their duty: by which they obtain ελευθερια της ψυχης—*freedom of the ſoul.*[1]

Alſo of their being brought from a ſtate of vaſſalage, and exile, to ſpiritual liberty by the Logos.[2]

2 Cor.

[1] De C. Q. Erud. Gratiâ. V. i. p. 534. l. 44.

[2] De Profugis. V. i. p. 561. l. 33. p. 563. l. 25.

2 Cor. iii. 17. Ὁ δε Κυριος το πνευμα εςιν. ὗ δε το πνευμα Κυριȣ, εκει ελευθερια.
Now the Lord is that ſpirit: and where the ſpirit of the Lord is, there is liberty.

Galat. v. 1. Τῃ ελευθερια ȣν, ᾗ Χριςος ἡμας ηλευθερωσε, ςηκετε.
Stand faſt therefore in the liberty, wherewith Chriſt hath made us free.

Galat. v. 13. Ὑμεις γαρ επ' ελευθερια εκληθητε.
For, brethren, ye have been called unto liberty.

1 Cor. vii. 22. Ὁ γαρ εν Κυριῳ κληθεις δȣλος απελευθερος Κυριȣ εςιν.
For he that is called in the Lord, being a ſervant, is the Lord's freeman.

John viii. 36. Εαν ȣν ὁ Ὑιος ὑμας ελευθερωσῃ, οντως ελευθεροι εσεσθε.
If the Son therefore ſhall make you free, ye are free indeed.

XXXI. The

XXXI.

The happy consequences of men's best endeavours. They are by the same Logos freed from all corruption, and entitled to immortality hereafter. Τοτε γαρ αυτην (την ψυχην) των αθλων αγαμενος ὁ Ἱερος Λογος ετιμησε, γερας εξαιρετον δες, κληρον αθανατον, την εν αφθαρτῳ γενει ταξιν.[1]

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1 Cor. xv. 52. Οι νεκροι (εν Χριςῳ) εγερθησονται αφθαρτοι.
The dead (in Christ) shall be raised incorruptible.

1 Cor. xv. 53. Δει γαρ το φθαρτον τυτο ενδυσασθαι αφθαρσιαν.
For this mortal must put on immortality.

Rom. viii. 21. Ὁτι και αυτη ἡ κτισις ελευθερωθησεται απο της δυλειας της φθορας εις την ελευθεριαν της δοξης των τεκνων τυ Θευ.
Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

1 Peter

[1] De C. Q. Erud. Gratiâ. V. i. p. 535. l. 1.

1 Peter i. 3, 4. Ευλογητος ὁ Θεος . . . ὁ κατα το πολυ αυτε ελεος αναγεννησας ἡμας εις ελπιδα ζωσαν δι' αναςασεως Ιησε Χριςε εκ νεκρων, εις κληρονομιαν αφθαρτον, και αμιαντον, και αμαραντον, τετηρημενην εν Ουρανοις εις ἡμας.

Bleſſed be God . . . who, according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for us.

XXXII.

Philo ſpeaks of the Logos, not only as the Son of God, and his firſt begotten; but alſo ſtyles him—αγαπητον τεκνον—*his beloved Son.*[1]

Matt. iii. 17. Ουτος εςιν ὁ υἱος με ὁ αγαπητος. *This is my beloved Son.*

Luke

[1] De Leg. Alleg. V. i. p. 129. l. 4.

Luke ix. 35. Φωνη εγενετο εκ της νεφελης λεγεσα, ὑτος εϛιν ὁ υἱος μȣ ὁ αγαπητος, αυτȣ ακȣετε.
And there came a voice out of the cloud, ſaying, This is my beloved Son, hear him.

2 Pet. i. 17. Ὑτος εϛιν ὁ υἱος μȣ ὁ αγαπητος, εις ὃν εγω ευδοκησα.
This is my beloved Son, in whom I am well pleaſed.

Coloſſ. i. 13. Ὁ Ὑιος της αγαπης αυτȣ.
The Son of his love.

XXXIII.

He aſks, by what means a man may arrive at pure incorporeal happineſs; or as he expreſſes it — γενεσθαι των ασωματων και θειων πραγματων κληρονομος — and anſwers — Ὁ καταπνευσθεις ανωθεν — ὁ καθαρωτατος νȣς — ὁ λυθεις των δεσμων, και ελευθερωθεις[1] — *He, who is inſpired from above — who hath the pureſt mind — who is looſened from the fetters of this world, and hath gained his ſpiritual freedom* — he only can partake of this happineſs.

Matth.

[1] Quis Rer. Divin. Hæres. V. i. p. 482. l. 2—30.

Matth. v. 8. Μακαριοι οἱ καθαροι τῃ καρδιᾳ, ὁτι αυτοι τον Θεον οψονται.

Bleſſed are the pure in heart, for they ſhall ſee God.

Rom. viii. 2. Ὁ γαρ νομος τȣ πνευματος της ζωης εν Χριςῳ Ιησȣ ηλευθερωσε με απο τȣ νομȣ της ἁμαρτιας και τȣ θανατȣ.

For the law of the ſpirit of life in Chriſt Jeſus hath made me free from the law of ſin and death.

2 Pet. i. 4. Τα μεγιςα ἡμιν και τιμια επαγγελματα δεδωρηται, ἱνα δια τȣτων γενησθε θειας κοινωνοι φυσεως.

Wherefore are given to us exceeding great, and precious promiſes; that by theſe ye may be partakers of the divine nature.

1 Cor. xiv. 1. Διωκετε την αγαπην, ζηλȣτε δε τα πνευματικα.

Follow after charity, and deſire ſpiritual gifts.

Ibid. 12. Ζηλωται εςε πνευματων (ſive ασωματων.)

Ye ſeek after, what is ſpiritual.

XXXIV. Of

XXXIV.

Of good Men admitted to the assembly of Saints above. Οἱ δε ανθρωπων μεν ὑφηγησεις απολελοιποτες, μαθηται δε Θεȣ ευφυεις γεγονοτες .... εις το αφθαρτον και τελεωτατον γενος μετανιζανται. *Those, who relinquish human doctrines, and become the well disposed disciples of God, will be one day translated to an incorruptible, and perfect, order of beings.*[1]

Heb.xii.22,23. Αλλα προσεληλυθατε Σιων ορει, και πολει Θεȣ ζωντος .... και μυριασιν Αγγελων ... και πνευμασι δικαιων τετελειωμενων.
But ye are come unto mount Sion, and to the city of the living God, and to an innumerable company of angels, and to the spirits of just men made perfect.

Coloss.

[1] De Sacrificiis, V. i. p. 164. l. 40.

Coloſſ. i. 12. Ευχαριςεντες τῳ πατρι, τῳ ἱκανωσαντι ἡμας εις την μεριδα τȣ κληρȣ των ἁγιων εν τῳ φωτι.
Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of Saints in light.

XXXV.

Of the juſt Man not being given over to utter death, but raiſed by the Word of God. For through the Logos, by whom all things were created, God will advance him to be near himſelf in heaven.

Ἡνικα γȣν τελευταν εμελλεν, ȣκ εκλειπων προςιθεται, ὡσπερ οἱ προτεροι... αλλα δια ῥηματος τȣ αιτιȣ μετανιςαται, δι' ὃ και ὁ συμπας κοσμος εδημιȣργειτο — Τῳ αυτῳ Λογῳ και το πᾶν εργαζομενος, και τον τελειον απο των περιγειων αναγων ὡς ἑαυτον[1] — ἱδρυσας πλησιον ἑαυτȣ.

For

[1] De Sacrificiis, V. i. p. 165. l. 7. [2] Ibid. l. 5.

For when he is conſigned to death, he does not fail, nor is he added to the numbers, who have gone before him: but he is tranſlated to another ſtate by the Word of that great Cauſe of all things, (the Logos), *by whom the world was created — For God, by his ſaid Word, by which he made all things, will raiſe the perfect man from the dregs of this world, and exalt him near himſelf: he will place him near his own perſon.*

John vi. 44. Ουδεις δυναται ελθειν προς με, εαν μη ὁ Πατηρ ὁ πεμψας με ἑλκυση αυτον· και εγω αναςησω αυτον τῃ εσχατῃ ἡμερᾳ.

No man can come to me, except the Father, which hath ſent me, draw him: and I will raiſe him up at the laſt day.

John vi. 37. Παν, ὁ διδωσι μοι ὁ Πατηρ, προς εμε ἡξει.

All, that the Father giveth me, ſhall come to me.

John

John xiv. 6. Ουδεις ερχεται προς τον Πατερα, ει μη δι' εμε.

No man cometh to the Father, but by me.

John xii. 26. Ὁπου ειμι εγω, εκει και ὁ διακονος ὁ εμος εσαι . . . . . και τιμησει αυτον ὁ Πατηρ.

Where I am, there alſo ſhall my ſervant be . . . him will my Father honour.

XXXVI.

ΛΟΓΟΣ ΑΡΧΙΕΡΕΥΣ.

Of the Logos being the true High Prieſt; of his being without ſin, and anointed with oil. Ὁ κοσμος, εν ᾧ και Αρχιερευς, ὁ πρωτογονος αυτε Θειος Λογος.[1]—Λεγομεν γαρ τον Αρχιερεα εκ ανθρωπον, αλλα Λογον Θειον ειναι, παντων εχ ἑκουσιων μονον, αλλα και ακουσιων αδικηματων αμετοχον

[1] De Somniis, V. i. p. 653. l. 23.

αμετοχον — διοτι την κεφαλην κεχρισαι ελαιῳ.[1] *It is the world, in which the Logos, God's Firſt-born, that great High Prieſt, reſides. And I aſſert, that this High Prieſt is no man, but the Holy Word of God: who is not capable of either voluntary, or involuntary ſin — and hence his head is anointed with oil.*

Heb. iv. 14. Εχοντες ουν Αρχιερεα μεγαν, διεληλυθοτα τους ουρανους, Ιησουν τον υἱον του Θεου, κρατωμεν της ὁμολογιας.

Seeing then, that we have a great High Prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion.

1 Pet. ii. 22. Ὁς ἁμαρτιαν ουκ εποιησεν, ουδε εὑρεθη δολος εν τῳ ϛοματι αυτου. *Who did no ſin, neither was guile found in his mouth.*

John

[1] De Profugis, V. i. p. 562. l. 13. and 22.

John viii. 46. Τις εξ ὑμων ελεγχει με περι ἁμαρτιας;
Which of you convinceth me of ſin?

Acts iv. 27. Τον ἁγιον παιδα σε Ιησεν, ὁν εχρισας.
Thy holy Child Jeſus, whom thou haſt anointed.

John i. 41. Ευρηκαμεν τον Μεσσιαν, ὁ εστι μεθερμηνευομενον ὁ Χριστος.
We have found the Meſſias, which is, being interpreted, the Chriſt. (i. e. the anointed.)

Heb. vii. 26. Αρχιερευς, ὁσιος, ακακος, αμιαντος, κεχωρισμενος απο των ἁμαρτωλων.
For ſuch an High Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners.

XXXVII.

ΛΟΓΟΣ ΑΡΧΙΕΡΕΥΣ ΜΕΘΟΡΙΟΣ, OR THE LOGOS IN HIS MEDIATORIAL CAPACITY.

Philo mentions the Logos as the Great High Prieſt and Mediator for the ſins of the world.[1] And, ſpeaking of the rebellion of Korah, he introduces the Logos as ſaying — Κἀγω εισηκειν ανα μεσον Κυριε και ὑμων.[2]—*It was I, who ſtood in the middle between the Lord and you.* For this province was delegated to him by God the Father — ἱνα μεθοριος ϛας το γενομενον διακριν̣ῃ τε ϖεποιηκοτος[3] —*that by ſtanding as a mediator between both, he might ſeparate the creature from the Creator.* He had before ſaid — Θαυμαζω και τον μετα σϖουδης απνευϛι δραμοντα συντονως Ἱερον Λογον, ἱνα ϛ῍ μεσος των τεθνηκοτων και των ζωντων. — *I can-*

[1] De Somniis, V. i. p. 653. l. 14.

[2] Quis Rerum Divin. Hæres. V. i. p. 502. l. 1.

[3] Ibid. p. 501. l. 46.

I cannot without admiration view the ſacred Logos, preſſing with ſuch zeal and without remiſſion, that he may ſtand between the dead and the living.[1] The High Prieſt, who went once in a year into the Holy of Holies, was a type of one greater, who was to come. Philo deſcribes this ſacred apartment as — εσωτατω τε Ἱερε — αυτα τα αδυτα, εις ἃ ἁπαξ τε ενιαυτε ὁ Μεγας Ἱερευς εισερχεται, τῃ νηϛειᾳ λεγομενῃ, μονον επιθυμιασων, και κατα τα πατρια ευξομενος φοραν αγαθων, ευετηριαν τε και ειρηνην ἁπασιν ανθρωποις — *The very innermoſt receſs of the temple — the holy Sanctuary, into which the High Prieſt once in a year upon the day of the faſt entered, merely to offer up incenſe, and to make ſupplication after the rites of his country for the produce of all good things, and for plenty and peace to the whole world.*[2] In this account Philo muſt have been in ſome reſpects wilfully miſtaken. He muſt have known, that the office

[1] Quis Rer. Div. Hæres. Vol. i. p. 501. l. 19.

[2] De Virtutibus, V. ii. 591. l. 5.

office of the High Prieſt at this ſeaſon was to perform an act of atonement. It was *an everlaſting ſtatute to make atonement for the children of Iſrael for all their ſins once a year.*[1] As to any prayers to obtain — *φορᾶν των αγαθων — plenty or produce*, no ſuch were made; much leſs for the univerſal peace and happineſs of mankind. I do not believe, that the word *pray*, or *prayer*, is to be found in any one ordinance of Moſes. He therefore impoſed upon the emperour Caligula, when he made this declaration before him, What he ſays, of the Logos being the Interceſſor for man, a Mediator for Sin, is true: but it was the Logos in a capacity, which he could not be brought to allow. The whole is very truly deſcribed by St. Paul, who mentions Chriſt as both High Prieſt and Mediator — a High Prieſt, who has once for all entered the true Holy of Holies, Heaven; and makes interceſſion for us.

Heb.

[1] Lev. xvi. 34.

Heb. viii. 1--6. Εχομεν Αρχιερεα, ὸς εκαθισεν εν δεξια τυ θρονυ της μεγαλωσυνης εν τοις υρανοις, των ἁγιων λειτυργος . . . . κρειτ]ονος διαθηκης μεσιτης.

We have ſuch an High Prieſt, who is ſet on the right hand of the throne of the Majeſty in the heavens; a Miniſter of the ſanctuary . . . a Mediator of a better covenant.

Heb. ix. 24. Ου γαρ εις χειροποιητα ἁγια εισηλθεν ὁ Χριςος, αντιτυπα των αληθινων, αλλ' εις αυτον τον υρανον, νυν εμφανισθηναι τῳ προσωπῳ τυ Θευ ὑπερ ἡμων.

For Chriſt is not entered into holy places made with hands, which were types of the true; but into heaven itſelf, now to appear in the preſence of God for us.

Heb.

Heb. ix. 11, 12. Χριστος δε παραγενομενος Αρχιερευς των μελλοντων αγαθων, δια της μειζονος και τελειοτερας σκηνης, ου χειροποιητου, τουτεστιν, ου ταυτης της κτισεως, ουδε δι' αιματος τραγων και μοσχων, δια δε του ιδιου αιματος εισηλθεν εφαπαξ εις τα αγια, αιωνιον λυτρωσιν ευραμενος.

But Chriſt being come an High Prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this (worldly) *building; neither by the blood of goats, and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*

1 Tim. ii. 5. Εις γαρ Θεος, εις και μεσιτης Θεου και ανθρωπων, ανθρωπος Χριστος Ιησους.

For there is one God, and one Mediator between God and man, the man Jeſus Chriſt.

XXXVIII. Con-

XXXVIII.

Concerning the ſix cities of refuge, to which people guilty of accidental homicide were to repair; and of their return from exile upon the death of the High Prieſt.

And the Lord ſpake unto Moſes.—Ye ſhall give three cities on this ſide Jordan, and three cities ſhall ye give in the land of Canaan, which ſhall be cities of refuge:—that every one, that killeth another unawares may flee thither.—And he ſhall abide in it unto the death of the High Prieſt, which was anointed with the holy oil.[1]

XXX.

Philo's opinion concerning theſe cities and the death of the High Prieſt.

Though he in general ſuppoſes, that the ordinances concerning the Levites and the High Prieſt were limited to them, and had no further meaning; and is of the ſame opinion

[1] Numbers xxxv. 10. 14. 25.

opinion in reſpect to the other ſolemn appointments; yet he is forced in ſome inſtances to allow, that there was ſomething farther meant, and that the High Prieſt mentioned was a type of one far greater: and he gives his reaſons for his opinion. His words I have before quoted: but I ſhall repeat the purport of them, as they deſerve to be farther conſidered.

He ſays,[1] that he was for ſometime in a ſtate of doubt and perplexity concerning the nature of this ordinance, when he conſidered it literally. For the puniſhment did not ſeem to be equally impoſed, as the perſons were alike guilty. Some muſt have fled away at the commencement of the Prieſthood; and others when the Prieſt was near his diſſolution. Hence, ſome muſt have been in a ſtate of exile for years, and others poſſibly for only a few days. He therefore concludes with ſaying, that the High Prieſt ultimately alluded

[1] See p. 91, 92, 93. of this Treatiſe.

alluded to was the divine[1] Logos: and the ſtate of exile was his withdrawing his influence from the ſoul of man.[2] We ſee that he came near the mark, but could not attain to it. In conſequence of this he has brought himſelf into as great difficulties, as thoſe, which he ſought to avoid.

This great perſonage was certainly the Logos; but the Logos in his human capacity, Jeſus Chriſt the Meſſiah; who was alluded to under the character of the High Prieſt *anointed with oil.* He was to free the world from a ſtate of exile, and ſpiritual bondage; and procure liberty to the ſoul. This was effected by the death of the Meſſiah,[3] the true High Prieſt; a circumſtance, which Philo could not comprehend. By his wrong application of the truth, he is obliged with much refinement to attribute this death to a perſon incapable of dying; and

[1] Λεγομεν γαρ τον Αρχιερεα ουκ ανθρωπον, αλλα Λογον θειον ειναι. V. i. p. 562. l. 13.

[2] De Profugis, V. i. p. 563. l. 24.

[3] 1 Cor. xv. 3. Απεθανεν υπερ των αμαρτιων ημων. 2 Cor. v. 15. — υπερ παντων απεθανεν.

and in the end he makes it no death at all. He accordingly ſuppoſes it to conſiſt in the falling off of man; when the divine Logos, the great High Prieſt, withholds his ſalutary influence, and man is quite deſerted. [1] Εως γαρ ὁ ἱερωτατος ὑτος Λογος ζῃ και περιεχιν εν ψυχῃ—*For as long as the divine Logos lives and preſides in the human ſoul*, there is no guilt; no appearance of ſin: but when he withdraws himſelf, then commences ſin and corruption. But this is the ſpiritual death of the man, and not the death of the Logos, who could neither ſuffer, nor die. He is repreſented by Philo himſelf, as *the Son of God, before the Angels, before all worlds*, and αϊδιος, *everlaſting*—Σφραγις Θεϱ—ἧς ὁ χαρακτηρ ὁ αϊδιος Λογος. The Author in conſequence of it is forced to compromiſe the matter, and ſo to qualify his words, as ſcarcely to leave any ſenſe. [2] Εαν δε αποθανῃ (ὁ Αρχιερευς Λογος), ϰκ αυτος διαφθαρεις—*When the Logos ſhall die, who is not ſuſceptible of death or corruption*—then, at this criſis *of death without dying*,

[1] De Profugis, V. i. p. 563. l. 27.

[2] Ibid. l. 31.

dying, the freedom of man is to commence. But this way of reaſoning is too vague and inconſiſtent to be admitted. It is plain, that Philo had acceſs to a noble repoſitory; from which he borrowed ſome very excellent materials; but failed greatly in the application.

XL.

The neceſſity of a Redeemer, and ranſom for ſin.

Though Philo could not admit of a crucified Meſſiah, yet he allows, and adopts, moſt of the ſalutary articles relating to Chriſt in his ſtate of manhood: by which we may learn, how very reaſonable they appeared to him. But at the ſame time he miſapplies them, and refers them either to the Logos in his heavenly ſtate, or elſe to the ſupreme Deity, to whom they cannot be applied. We have ſeen, that he ſpeaks of ſin, and *the propitiation for ſin*; alſo of the λυτρα και σωτρα — *the price and ranſom for iniquity* — and the means of ſalvation, by which ſpiritual freedom is to be obtained here, and

ever-

everlaſting life hereafter. But theſe bleſſings he ſuppoſes to ariſe from acts and ordinances, which were not adequate; ſuch as the ſin-offerings, and other oblations, which were preſented in the Temple, but were not ſufficient for that great purpoſe. He ſometimes ſeems to acknowledge, that theſe oblations were types, and that the High Prieſt himſelf, who made interceſſion, was merely a repreſentative of a greater Perſonage, from whom theſe bleſſings were to be derived. At other times he thinks, that mere repentance without ſatisfaction is ſufficient: [1] Τετ' εϛιν αφεσις, τετ' ελευθεριᾳ. [2] Ἡ κακωσις αυτη ἱλασμος εϛι. *To repent affords remiſſion of ſins. Humility produces propitiation.* Still he acknowledges, that there muſt be additionally ſome oblations made, and ſome victims offered to divine juſtice. On theſe he founds our reconciliation with the offended Deity; alſo on the rectitude of the Prieſts and Levites, by whom the offerings were made.

He

[1] De Congreſſu, &c. V. i. p. 534. l. 43. See alſo p. 84.

[2] De Leg. Alleg. V. i. p. 121. l. 35.

He ſtyles theſe oblations ἱλασμους; and the altar [1] ἱλαστηριον, *or the ſeat of mercy*, and propitiation: and mentions the Levites as [2] Λυτρα των αλλων ἁπαντων — *a propitiation for all the people.* Both repentance and offerings were requiſite, and the miniſtering of the Prieſts neceſſary: but they were only figurative, and of themſelves could not effect atonement and reconciliation. Something of more conſequence was wanting.

Philo in thus proſecuting his opinion ſeems to approximate to the truth: but his ſtrong prejudices were a conſtant obſtacle; and would not ſuffer him to admit it in full force. Yet he ſometimes makes wonderful conceſſions, as may be ſeen in many extracts, which I have produced from him; and eſpecially in the following inſtance. He is ſpeaking of the neceſſity of a Mediator, to whom all in the ſervice of God ſhould apply.

Αναγκαιον

[1] De Profugis, V. i. p. 561. l. 13.

[2] De Sacrificiis, V. i. p. 186. l. 25.

[1] Αναγκαιον γαρ ην τον ἱερωμενον τῳ τε κοσμε Πατρι Παρακλητῳ χρησθαι τελειοτατῳ την αρετην υἱῳ, προς τε αμνησιαν ἁμαρτηματων, και χορηγιαν αφθονωτατων αγαθων. *For it was neceſſary for a perſon, who was performing his duty to the great Father of the world, to apply to his Son* (the Logos) *as an advocate the moſt perfect in every virtue, both to have his ſins forgotten, and for the obtaining of every good gift.* One would imagine, that he had ſeen the Epiſtles of St. John, and alluded to them. [2] Τεκνια με, ταυτα γραφω ὑμιν, ἱνα μη ἁμαρτητε. Και εαν τις ἁμαρτῃ, Παρακλητον εχομεν προς τον Πατερα, Ιησεν Χριςον, δικαιον· και αυτος ἱλασμος εςι περι των ἁμαρτιων ἡμων. *My little children, theſe things I write unto you, that ye ſin not. But if any man ſin, we have an advocate with the Father, Jeſus Chriſt, the righteous* (τελειοτατον την αρετην): *and he is the propitiation for our ſins.* His words ſeem to be a comment upon the Apoſtle.

XLI. OF

[1] De Moſe, V. ii. p. 155. l. 25.

[2] 1 John ii. 1.

XLI.

OF PHILO'S GREAT MISTAKE.

He complains juſtly of the degeneracy of mankind, and prevalence of wickedneſs; and adds —[1] Τις δ' εκ αν των ευ φρονεντων τα των πολλων ανθρωπων ιδων εργα, ... μη σφοδρα κατηφησῃ, και προς τον μονον Σωτηρα Θεον εκβοησῃ; ἱνα τα μεν επικεφισῃ· Λυτρα δε και σωρα καταθεις της ψυχης, εις ελευθεριαν αυτην εξεληται. *What man is there of true judgment, who, when he ſees the deeds of moſt men, is not ready to call aloud to the great Saviour God, that he would be pleaſed to take off this load of ſin, and by appointing a price and ranſom for the ſoul, reſtore it to it's original liberty?*

This—λυτρον και σωρον—*ranſom and price of redemption*, was paid by the Son of God, as had been foretold by Iſaiah, and other Prophets; and he on that account was eſteemed

[1] De Confuſione Ling. V. i. p. 418. l. 47.

eſteemed the true Saviour of the world. He offered himſelf for a propitiatory ſacrifice; and by him the true freedom of the ſoul was obtained. *Surely our infirmities he hath borne, and our ſorrows he hath undergone. He was wounded for our tranſgreſſions; was ſmitten for our iniquities — and by his bruiſes we are healed.*[1] This redemption was effected by the Meſſiah Chriſt, who was a ſtumbling block to Philo and his nation, and unfortunately rejected by them. Our Saviour himſelf declared openly, that he came into the world — [2] δϖναι την ψυχην αυτϖ λυτρον αντι πολλων — *to give his life as a ranſom for many.* And St. Paul ſays — [3] Χριϛος Ιηϛϖς . . ὁ δϖς ἑαυτον αντιλυτρον ὑπερ παντων — *Jeſus Chriſt, who gave himſelf a ranſom for all.* This was not properly the Logos, as Philo ſeems to think: for the Word of God in heaven cannot ſuffer, nor be ſacrificed. But it was — [4] Ανθρωπος Χριϛος Ιηϛϖς . . . μεσιτης Θεϖ και ανθρωπων — *the man Jeſus*

[1] Iſaiah liii. 5.

[2] Matt. xx. 28.

[3] 1 Tim. ii. 6.

[4] Ibid. v. 5.

Jeſus Chriſt, the one Mediator between God and men. Hence he is miſtaken, when he ſays — [1] Λεγομεν δε τον Αρχιερεα ϗκ ανθρωπον — *The High Prieſt is not a man.* For all that was loſt by one man was to be repaired by another. The heathen had ſome traditional knowledge of this, as appears by the oracle,

Και κεφαλας Κρονιδῃ, και τῳ Πατρι τεμπετε φωτα.

This by a miſtake became the foundation of human ſacrifices; of which cuſtom Philo himſelf takes notice. But he makes all true expiation to center within the precincts of the Jewiſh Temple, and to be compleated in their rites and offerings; through the interceſſion of the High Prieſt, the repreſentative of the Logos. To Chriſt the Redeemer, the Word of God in a ſtate of humanity, he paid no regard: nor could he conceive, that there was [2] *a ſecond man, the laſt Adam, who was the Lord from heaven.* He truſted to the law, and the ordinances eſtabliſhed by that law: not knowing that the

[1] V. i. p. 562. l. 13. [2] 1 Corinth. xv. 45. 47.

the law was only — [1] σκιαν των μελλοντων αγαθων — *the ſhadow of good things to come* — Ουδεποτε δυναται τους προσερχομενους τελειωσαι — *It therefore could never make it's proſelytes and followers perfect.* Neither the Levite, nor the High Prieſt of the Levites, could make atonement for the ſins of the world. [2] Αδυνατον γαρ αιμα ταυρων και τραγων αφαιρειν αμαρτιας. The blood of bulls and goats had no ſuch efficacy. They were types of a greater offering to be one day made: and God himſelf had ſhewn their inſufficiency, and that there was no real dependence upon them. *To what purpoſe is the multitude of your ſacrifices to me, ſaith the Lord. I am full of the burnt-offerings of rams, and the fat of fed beaſts. I delight not in the blood of bullocks, or of lambs, or of he-goats: bring no more vain oblations.* [3] Philo did not conſider, that the daily ſacrifice was to be taken away, and the ordinances of Moſes to ceaſe; when the Meſſiah

[1] Heb. x. 1. [2] Ibid. v. 4.

[3] Iſaiah i. 11. and 13.

Meſſiah Prince was to be cut off, and *not for himſelf*, but *for the ſins of the whole world.*[1] To ſuch evidence he was deaf; and induſtriouſly avoids ever mentioning the Meſſiah, whoſe emblem the anointed High Prieſt was: and he ſeldom applies to the Prophets, by whom the Meſſiah was foretold.

XLII.

PHILO'S NOTION OF THE RETURN OF THE DISPERSED JEWS.

He could not be perſuaded, that this great Perſonage had appeared, and been rejected by the Jews: of whoſe blindneſs he partook and was a tacit abettor of their crime. Inſtead of apprehending any evil, that would enſue, he anticipates much happineſs; and ſeems to think, that the reſtoration of his brethren, diſperſed among the Gentiles, was not far off, and that they ſhould

[1] Dan. ix. 26.

ſhould experience the good will of the Deity — [1] Ευμενειας τευξονται της εκ τυ σωτηρος και ἱλεω Θευ..... Κἀν γαρ εν εσχατιαις ωσι γης δεδουλευοντες παρα τοις αιχμαλωτυς αυτες απαγυσιν εχθροις, ὡσπερ αφ' ἑνος συνθηματος ἡμερᾳ μιᾳ παντες ελευθερωθησονται· της αθροας προς αρετην μεταβολης καταπληξιν εργασαμενης τοις δεσποταις. Μεθησονται γαρ αυτες, αιδεσθεντες κρειττονων αρχειν — *They will experience the goodneſs of the Saviour and merciful God. For though they may be in a ſtate of ſlavery, and have been carried captive by their enemies to the fartheſt parts of the earth, yet they will all, as it were upon a ſignal given, be ſet free in one day. For their general return to virtue will be matter of univerſal wonder to their maſters.* Μεθησονται γαρ αυτες, αιδεσθεντες κρειττονων αρχειν. *They will ſend them back free to their country, and be aſhamed any longer to rule over perſons ſo ſuperiour to themſelves.* He then proceeds to mention their return from Greece, and other places, and of their being conducted by a divine Perſonage in appearance far beyond any thing, that the eye

[1] De Execrat. V. ii. p. 435. l. 36.

eye of mortal ever beheld: who would be perceptible to them, but inviſible to the reſt of the world. Then their land was to be repleniſhed, and happineſs and honour to be their portion: and a ſuperabundance of good things was to enſue—[1] καθαπερ αενναων πηγων τε Θεε χαριτων ῥεεσαι—*as flowing from the everlaſting fountain of God's grace and goodneſs.* In ſhort he mentions his brethren as the only future objects of God's loving-kindneſs; and repreſents the reſt of the world as under a curſe—[2] Τρεψει γαρ ὁ Θεος τας αρας επι τες .... εχθρες—*God will turn all his wrath againſt their enemies.* This illuſion prevailed, and theſe fair proſpects were entertained, at the very time, when the clouds were gathering, and a ſtorm impending, which ſoon burſt upon this devoted people, and terminated in their utter ruin. So far from any return of the captive tribes, the whole Jewiſh nation ſaw their city taken, their temple ruined, and their land

[1] De Execrat V. ii. p. 436. l. 25.

[2] Ibid. l. 28.

land made desolate. And they were themselves driven away, to join their apostate brethren in foreign lands, and to smart under a long and painful captivity. Whether Philo lived sufficiently long to see all his views rendered abortive, and to have shared in these calamities, is uncertain. He certainly approached towards the time of this crisis.

SOME REMARKABLE DOCTRINES OF PHILO, WITH PARALLEL PASSAGES FROM THE EVANGELISTS AND APOSTLES.

XLIII.

Of natural impurity to be cleansed and washed away by divine influence only.

—παραχωρεντας τῳ Θεῳ το φαιδρυνειν, και μηδεποτε νομισαντας ἱκανες ειναι ἑαυτες ανευ θειας επιφροσυνης των κηλιδων αναμεσον εκνιψαι και απολεσαι βιον.[1]

It

[1] De Somniis, V. i. p. 662. l. 37.

It is our duty to truſt to God to cleanſe and beautify our frame, and not to think, that we are of ourſelves capable, without his heavenly grace, to purge and waſh away the ſpots, with which our nature abounds.

John xv. 5. Χωρις εμε ε δυνασθε ποιειν εδεν.
Without me ye can do nothing.

John iii. 5. Εαν μη τις γεννηθη εξ ὑδατος και πνευματος, ε δυναται εισελθειν εις την βασιλειαν τε Θεε.
Except a man be born of water and of the ſpirit, he cannot enter into the kingdom of God.

1 Theſſ. v. 23. Αυτος δε ὁ Θεος της ειρηνης ἁγιασαι ὑμας ὁλοτελεις.
And the very God of peace ſanctify you wholly.

Titus iii. 3—5. Ημεν γαρ ποτε και ἡμεις ... δε-λευοντες επιθυμιαις και ἡδοναις ποικιλαις ... αλλα (Σωτηρ ἡμων Θεος) κατα τον αυτε ελεον εσωσεν ἡμας δια λετρε παλιγγενεσιας και ανακαινωσεως πνευματος ἁγιε.

For

For we ourſelves alſo were ſometimes .... ſerving divers luſts and pleaſures .... but God our Saviour .... according to his mercy ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt.

1 Cor. vi. 11. Αλλα απελυσασθε, αλλα ἡγιασθητε, αλλὰ εδικαιωθητε εν τῳ ονοματι τυ Κυριυ Ιησυ, και εν τῳ πνευματι τυ Θευ ἡμων.

But ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the ſpirit of our God.

1 John i. 9. Εαν ὁμολογωμεν τας ἁμαρτιας ἡμων, πιςος εςι, και δικαιος, ἱνα αφῃ ἡμιν τας ἁμαρτιας, και καθαριςῃ ἡμας απο πασης αδικιας.

If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

I cannot

I cannot help ſubjoining another paſſage from Philo, in which he takes notice of ſpiritual purification, and the neceſſity of having our ſins waſhed away.

Βελητεις μεντοι (ὁ Θεος) και της Θειας αρετης απ' Ουρανε την εικονα επι γην καταπεμψαι δι' ελεον τε γενες ἡμων, ἱνα μη ατυχησῃ της αμεινονος μοιρας, συμβολικως την ἱεραν Σκηνην και τα εν αυτῃ κατασκευαζει, σοφιας απεικονισμα και μιμημα. Της γαρ ακαθαρσιας ἡμων εν μεσῳ φησι την Σκηνην ἱδρυσασθαι, το λογιον, ἱνα εχωμεν ὡ καθαρθησομεθα, εκνιψαμενοι και απολυσαμενοι τα καταῤῥυπαινοντα ἡμων τον αθλιον, και δυσκλειας γεμοντα, βιον.[1]

For, when it pleaſed God to ſend down from heaven the likeneſs of celeſtial virtue, out of pity to mankind, that they might not hereafter fail of a better lot, he thought proper to appoint emblematically a ſacred tabernacle, and to furniſh it with various articles: which tabernacle was a type and reſemblance of divine wiſdom.

[1] Quis Rer. Divin. Hæres. V. i. p. 488. l. 39.

wiſdom. For he tells us, that he placed this tabernacle, the ſeat of his oracle, in the midſt of our [1] *impurities, that we might have wherewithal to cleanſe ourſelves, and waſh away all the filth and pollution of our wretched, and ignoble being.*

Our infirmities are very truly described by Philo, and the neceſſity of purification. But this was not to be effected by a worldly tabernacle; but by a great High Prieſt, of whom he has elſewhere taken notice; and who has once for all entered into a heavenly tabernacle, of which this was only an emblem. The High Prieſt was Chriſt himſelf — *των ἁγιων λειτουργος, και της σκηνης της αληθινης, ἣν επηξεν ὁ Κυριος, και ουκ ανθρωπος* [2] — *a miniſter of the ſanctuary, and of the true tabernacle, which the Lord pitched, and not man.*

The

[1] Leviticus xvi. 16. The Editor interprets this paſſage otherwiſe.

[2] Heb. viii. 2.

The former ordinances were ineffectual,

—μονον επι βρωμασι και πομασι, και διαφοροις βαπτισμοις, και δικαιωμασι σαρκος, μεχρι καιρου διορθωσεως επικειμενα. Χριστος δε παραγενομενος Αρχιερευς των μελλοντων αγαθων, δια της μειζονος και τελειοτερας Σκηνης, ου χειροποιητου, τουτεστιν, ου ταυτης της κτισεως ... εισηλθεν εφαπαξ εις τα ἁγια, αιωνιον λυτρωσιν ευραμενος.[1]

—*which ſtood only in meats and drinks, and divers waſhings, and carnal ordinances, impoſed upon them to the time of reformation.*

But Chriſt being come, an High Prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building ..... hath entered once into the holy place, having obtained eternal redemption for us.

XLIV. Of

[1] Heb. ix. 10, 11, 12.

XLIV.

Of our beſt works not being of themſelves acceptable, nor of value, but through the goodneſs of God — Μηδε την αρετην, ανευ θειας επιφροσυνης, ικανην εξ εαυτης ωφελειν ειναι[1] — *Even virtue without God's ſanction can never profit us.*

Rom. viii. 8. Οι εν σαρκι οντες Θεῳ αρεσαι ϰ δυνανται.
They, that are in the fleſh, cannot pleaſe God.

1 Peter ii. 5. . . . . ευπροσδεκτους τῳ Θεῳ δια Ιησ ϰ Χριϛ.
. . . . *acceptable to God through Jeſus Chriſt.*

Heb. xii. 28. Εχωμεν χαριν, δι' ης λατρευωμεν ευαρεϛως τῳ Θεῳ.
Let us have grace, whereby we may ſerve God acceptably.

Rom.

[1] De Deteriore — inſidiando, V. i. p. 203. l. 18.

Rom. iii. 24. . . . δικαιεμενοι δωρεαν τη αυτε χαριτι δια της απολυτρωσεως της εν Χριςω Ιησε, ὃν προεθετο ὁ Θεος ἱλαςηριον.

Being juſtified freely by his grace, through the redemption, that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation.

2 Tim. i. 9. . . . Θεε τε σωσαντος ἡμας και καλεσαντος . . . ε κατα τα εργα ἡμων, αλλα κατ' ἰδιαν προθεσιν και χαριν.

God, who hath ſaved us, and called us, . . . not according to our works, but according to his own purpoſe, and grace.

Rom. xv. 16. . . . Προσφορα . . . ευπροσδεκτος, ἡγιασμενη εν πνευματι ἁγιῳ.

An offering acceptable, being ſanctified by the Holy Ghoſt.

XLV.

Of Faith in God, the firſt requiſite.

Μονος δ' αποδοχης αξιος, ὁ αναβεις την ελπιδα Θεῳ, και ὡς αιτιῳ της γενεσεως αυτης, και ὡς ασινη και αδιαφθορον ικανῳ μονῳ διαφυλαξαι.
That man is only worthy of acceptation, who places his hope in God, as the Author of his being; and as the only one, who is able to keep him free from ſin and corruption.[1]

. . . . ὡς δεον μηδενα νομιζεσθαι τοπαραπαν ανθρωπον, ὃς αν μη επι Θεον ελπιζῃ.
Nobody ſhould be looked upon as at all human, that does not place his truſt in God.[2]

Προς το Ον πιστιν . . . την βασιλιδα των αρετων.
Faith in God, the moſt noble of all virtues.[3]
Heb.

[1] De Præmiis, &c. V. ii. p. 410. l. 24.

[2] Ibid. l. 34.

[3] De Abrahamo, V. ii. p. 39. l. 18.

Heb. xi. 6. Χωρις δε πιστεως αδυνατον ευαρεστησαι.

Without faith it is impoſſible to pleaſe him.

Mark xi. 22. Ὁ Ιησους λεγει αυτοις, Εχετε πιστιν Θεου.

Jeſus anſwering ſaith unto them, Have faith in God.

Rom. iii. 28. Λογιζομεθα γαρ πιστει δικαιουσθαι ανθρωπον χωρις εργων νομου.

Therefore we judge, that a man is juſtified by faith without the deeds of the law.

Rom. v. 1. Δικαιωθεντες ουν εκ πιστεως, ειρηνην εχομεν προς τον Θεον δια του Κυριου ἡμων Ιησου Χριστου.

Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.

XLVI.

Of the nature of Faith, and of it's very ſalutary conſequences according to Philo.

In the Old Teſtament we find a belief of God, and a truſt in his providence, with a ſubmiſſion to his divine will, continually recommended. But the duty of Faith, and the bleſſings, with which it is attended, were never ſo deſcribed, and enforced, as we find them to have been afterwards by the Evangeliſts and Apoſtles. Theſe excellent perſons have taught us, in what it conſiſts, and the virtues, with which it ſhould be accompanied; the peace alſo and comfort, with which it is attended here; and the everlaſting happineſs, which it will produce hereafter. This happineſs depends on our Faith in Chriſt, THE WORD OF GOD: on him it is expreſly founded. But concerning this we have no ſure light afforded either from the Law,

Law, or from the Prophets. From the ſacred Writers afterwards we learn, that without faith, and faith in Chriſt — αδυνατον ευαρεσησαι (τω Θεω) — *it is impoſſible to pleaſe God.*[1] By faith we are juſtified:[2] By faith ſanctified:[3] By faith made wiſe to ſalvation:[4] Through faith we are ſaved:[5] The propitiation for our ſins obtained through faith.[6] By this faith in Chriſt the diſciples had power to caſt out devils — εξουσιαν εκβαλλειν τα δαιμονια.[7] — Κυριε, και τα δαιμονια υποτασσεται ημιν εν τω ονοματι σου. — *Lord, even the devils are ſubject to us in thy name.*[8] They were likewiſe enabled to improve themſelves in all that was good; and to preſerve themſelves — αγιους, και αμωμους, και ανεγκλητους — *holy, unblameable, and unreproveable,* if they remained — τη πιστει τεθεμελιωμενοι — *well eſtabliſhed*

[1] Heb. xi. 6.

[2] Galat. ii. 16.

[3] Acts xxvi. 18.

[4] 2 Tim. iii. 15.

[5] Epheſ. ii. 8.

[6] Rom. iii. 25.

[7] Mark iii. 15.

[8] Luke x. 17.

bliſhed in faith.[1] Whatever they aſked in faith, and in the name of Chriſt, they were to obtain. Εαν εχητε πιστιν .... παντα, ὁσα αν αιτησητε εν τη προσευχη, πιστευοντες ληψεσθε. *If ye have faith .... all things, whatſoever ye ſhall aſk in prayer, believing, ye ſhall receive.*[2] Εαν τι αιτησητε εν τω ονοματι μου, εγω ποιησω. *If ye ſhall aſk any thing in my name, I will do it.*[3] St. Paul tells us—Εστι δε πιστις ελπιζομενων ὑποστασις· πραγματων ελεγχος ου βλεπομενων— *Now faith is the foundation of things hoped for, the evidence of things not ſeen.*[4]

When therefore I ſee Philo alluding to any of theſe doctrines, which were in a great degree unknown to the Jewiſh Church, and to which the Gentiles were quite ſtrangers, I know no ſource, from which he could poſſibly obtain them, except from the firſt Chriſtians of his time. His deſcription of Faith is very remarkable.

Μονον

[1] Coloſſ. i. 22, 23.

[2] Matt. xxi. 22.

[3] John xiv. 14.

[4] Heb. xi. 1.

Μονον εν αψευδες και βεβαιον αγαθον ἡ προς τον Θεον πιστις. παρηγορημα βιυ, πληρωμα χρησων ελπιδων. αφορια μεν κακων, αγαθων δε φορα. κακοδαιμονιας[1] απογνωσις, ευσεβειας γνωσις. ευδαιμονιας κληρος, ψυχης εν ἁπασι βελτιωσις, επερηρεισμενης τῳ παντων αιτιῳ, και δυναμενῳ μεν παντα, βελομενῳ δε τα αριστα.

The only ſure and wellfounded bleſſing, to which we can truſt, is faith in God. It is the comfort of life, and comprehends every ſalutary hope. It is the diminution of evil, and productive of all good: the ruin of demoniacal influence,

[1] Some interpret κακοδαιμονια, *unhappineſs*; and it is ſometimes by the Author uſed in that acceptation. But as it is here contraſted with ευσεβειας γνωσις, I ſhould think, that in this place it relates to foul illuſions, and particularly to the influence of demons.

Ariſtophanes makes a perſon ſay to another, Τις αν ουκ ηγοιτ' ειναι μανιαν; κακοδαιμονιαν τε ετι μαλλον; *Who would not think, that this was madneſs; or rather a diabolical frenzy?*

Plutus, v. 501.

In another place a man homouroufly ſays — Μων ου κεκλοφας, αλλ' ἡρπακας. *You did not ſteal it: You only ran away with it.* The other anſwers — κακοδαιμονεις — You are frantick — Anglice — *The devil's in you.*

Plut. v. 372.

influence, and the promoter of true godlineſs. It affords a title to happineſs, and is the improvement of the human ſoul; when the ſoul repoſes itſelf, and confides, in the great Author of it's being; who can do all things, but wills only, and determines, what is beſt.[1]

XLVII.

Of Repentance in conſequence of Faith.

Δευτεραν δ' εχει ταξιν, μετα την ελπιδα, ἡ επι τοις ἁμαρτανομενοις μετανοια.[2]

The next duty in order after faith is repentance of our ſins.

Μετα δε την ελπιδος νικην αγων δευτερος εϛιν, εν ᾧ μετανοια αγωνιζεται.[3]

When we have gained hope, the next conflict, in which we are engaged, is to eſtabliſh repentance.

Luke

[1] De Abrahamo, V. ii. p. 38. l. 49, &c.

[2] Ibid. V. ii. p. 3. l. 46.

[1] De Præmiis et Pœnis, V. ii. p. 410. l. 36.

Luke xiii. 3. Ουχι, λεγω ὑμιν· αλλ' εαν μη μετανοητε, παντες ὡσαυτως απολεισθε.

I tell you nay: but except ye repent, ye ſhall all likewiſe periſh.

Acts ii. 38. Μετανοησατε, και βαπτισθητω ἑκαςος ὑμων.

Repent, and be baptized every one of you.

Luke xxiv. 47. Εδει . . . κηρυχθηναι επι τῳ ονοματι αυτε μετανοιαν και αφεσιν ἁμαρτιων εις παντα τα εθνη.

Repentance and remiſſion of ſins ſhould be preached in his name among all nations.

Rom. ii. 4. Το χρηςον τε Θεε εις μετανοιαν σε αγει.

The goodneſs of God leadeth thee to repentance.

XLVIII.

Of Righteouſneſs and good works, the conſequence of repentance.

Μετα δε τυς της μετανοιας αγωνας τριτα αθλα τιθεται Δικαιοσυνης.[1]

After repentance the third conflict is to maintain righteouſneſs.

Μετα την ελπιδα δευτεραν εχει ταξιν μετανοια και Βελτιωσις· ὁθεν ἐξης αναγραφει τον απο χειρονος βιυ προς τον αμεινονα μεταβαλοντα.[2]

After faith comes repentance and improvement; in conſequence of which we read of perſons, who from a bad life are converted to a better.

Acts xxvi. 20. . . . Εις πασαν τε την χωραν της Ιυδαιας, και τοις εθνεσιν, απηγγελλον μετανοειν, και επιστρεφειν επι τον Θεον, αξια της μετανοιας εργα πρασσοντας.

I ſhewed

[1] V. ii. p. 411. l. 36. [2] Ibid. p. 3. l. 46.

I ſhewed .... throughout all the coaſts of Judea, and then to the Gentiles, that they ſhould repent, and turn to God, and do works meet for repentance.

James ii. 18. Δειξον μοι την πιστιν σε εκ των εργων σε.

Shew me thy faith by thy works.

James ii. 17. .... ἡ πιστις, εαν μη εργα εχῃ, νεκρα εστι καθ' ἑαυτην.

Faith, if it hath not works, is of itſelf dead.

James ii. 24. Ὁρατε τοινυν, ὁτι εξ εργων δικαιυται ανθρωπος, και ουκ εκ πιστεως μονον.

Ye ſee then, how that by works a man is juſtified, and not by faith alone.

XLIX. Of

XLIX.

Of the mercies of the Saviour God, and of men's relation and affinity to the divine Word, through the goodneſs of God, upon their repentance, and good deeds, and confeſſion of their ſins.

Εαν μεντοι ..... καταιδεσθεντες ὁλῃ ψυχῃ μεταβαλωσι, κακισαντες μεν αυτες της πλανης, εξαγορευσαντες δε και ὁμολογησαντες ὁσα ἡμαρτον καθ' αυτες, διανοια κεκαθαρμενη το πρωτον εις το τε συνειδοτος αψευδες και ανυπεκλον, επειτα και γλωττη, προς βελτιωσιν των ακεοντων, ευμενειας τευξονται της εκ τε Σωτηρος και ἱλεω Θεε, τῳ γενει των ανθρωπων εξαιρετον παρασχομενε και μεγιςην δωρεαν, την προς τον αυτε Λογον συγγενειαν, αφ' ε καθαπερ αρχετυπον γεγονεν ὁ ανθρωπειος νες.[1]

If then they have from their very ſouls a juſt contrition, and are changed, and have humbled themſelves for their paſt errors, acknowledging

[1] De Execrationibus, V. ii. p. 435. l. 29.

knowledging and confeſſing their ſins, having a conſcience purified firſt in ſincerity and truth to the power, who knows thoſe ſins, and afterwards by confeſſion to thoſe, who may be thereby edified; ſuch perſons ſhall find pardon from the Saviour and merciful God, and receive a moſt choice and great advantage, of being made like the Logos of God: who was originally the great arche-type, after which the ſoul of man was formed.

Rom. vi. 5. Ει γαρ συμφυτοι γεγοναμεν τω ὁμοιωματι τȣ θανατȣ αυτȣ, αλλα και της αναςασεως εσομεθα.

For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection.

John xvii. 22. Και εγω την δοξαν, ἡν δεδωκας μοι, δεδωκα αυτοις· ἱνα ωσιν ἑν, καθως ἡμεις ἑν εσμεν. Εγω εν αυτοις, και συ εν εμοι.

And the glory, which thou gaveſt me, I have given them; that they may be one, even as we are one. I in them, and thou in me.

1 John

1 John iii. 2. Αγαπητοι, νυν τεκνα Θεȣ εσμεν, και ȣπω εφανερωθη, τι εσομεθα. Οιδαμεν δε, ὁτι, εαν φανερωθη, ὁμοιοι αυτῳ εσομεθα.

Beloved, we be now the ſons of God; and it doth not yet appear, what we ſhall be: but we know, that, when he ſhall appear, we ſhall be like him.

1 Cor. xv. 49. Και καθως εφορεσαμεν την εικονα τȣ χοϊκȣ, φορεσομεν και την εικονα τȣ επȣρανιȣ.

And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly.

L.

Man the Temple of God.

Philo ſpeaks of perſons truly virtuous and holy, as being the temples of God.

Ουτος (ὁ νεως), ὡ φησιν ὁ προφητης τον Θεον εμπεριπατειν, οἱα βασιλειῳ.

God dwells, as ſaith the prophet, in the rational part of man, the ſoul, as in a palace.[1]

Και γαρ εϛι τῳ Ονϖι βασιλειον και οικος Θεȣ, σοφȣ διανοια.

For the palace and temple of the great ſelf-exiſting Deity is the intellectual portion of a man of wiſdom.[2]

Ὁ Θεος .... νεων αξιοπρεπεϛερον επι γης ȣχ ἑυρε λογισμȣ.

The Deity could never find upon earth a more excellent temple, than the rational part of man.[3]

Δυο

[1] De Præmiis et Pœnis, V. ii. p. 428. l. 10.

[2] Ib. l. 12.

[3] De Nobilitate, V. ii. p. 437. l. 11.

Δυο γαρ .... ἱερα Θεȣ· ἐν μεν ὁδε ὁ κοσμος .... ἑτερον δε λογικη ψυχη.

There are two temples of God: one of which is this world; the other is the rational ſoul.[4]

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1 Cor. iii. 16. Ȣκ οιδατε, ὁτι ναος Θεȣ εȣε, και το πνευμα τȣ Θεȣ οικει εν ὑμιν; *Know ye not, that ye are the temple of God; and that the ſpirit of God dwelleth in you?*

2 Cor. vi. 16. Ὑμεις γαρ ναος Θεȣ εȣε ζωντος. *Ye are the temple of the living God.*

Eph. ii. 22. Εν ᾧ (Χριȣῳ) και ὑμεις συνοικοδομειȣθε εις κατοικητηριον τȣ Θεȣ. *In whom ye alſo are builded together for an habitation of God.*

1 Pet. ii. 5. Και αυτοι ὡς λιθοι ζωντες οικοδομειȣθε, οικος πνευματικος ..... ανενεγκαι πνευματικας Θυσιας. *Ye alſo, as lively ſtones, are built up a ſpiritual houſe .... to offer up ſpiritual ſacrifices.*

LI. HIS

[4] De Somniis, V. i. p. 653. l. 22.

LI.

His account of the firſt created Man.

Philo mentions man as formed after the image of God — κατ' εικονα Θεȣ; and that he was alſo to be eſteemed the image of the Logos — αρχετυπον τȣ αιτιȣ Λογȣ.[1]

He ſtyles the firſt man Adam, and ſays, that he was by God placed in Paradiſe; and that he was in a ſtate of perfection and freedom — Ειργασατο γαρ αυτον (ὁ Θεος) αφετον και ελευθερον[2] — *For God created him to be at large without comptroll, in a ſtate of full liberty.* But he diſobeyed and was expelled; and forfeited his happineſs.[3] Here ſin commenced; and a curſe was hence entailed upon his poſterity. He fell from his original brightneſs; and loſt that likeneſs, which he before held, of the Deity, who formed him.

Τοιγαρȣν

[1] De Plantatione, V. i. p. 332. l. 38.

[2] Quod Deus ſit immutab. V. i. p. 280. l. 7.

[3] De Legum Alleg. V. i. p. 61. l. 38. p. 63. l. 10.

Τοιγαρουν ουκ απωναστο[1] απο της λαμπρας ευγενειας, επαρατος γενομενος, και τοις μετ' αυτον αρχη κακοδαιμονιας.[2]—*Hence he enjoyed little advantage from his noble origin, having brought a curſe upon himſelf, and being the author of unhappineſs to all, who came after him.*

Here we have a juſt account of the fall of man, and original ſin, and it's fatal conſequences to the world—Εφ' οις εικοτως θνητον αντ' αθανατου βιον ανθυπηλλαξατο[3]—*From this immortal ſtate he was juſtly doomed to death, and made a periſhable being.* After Philo has mentioned this inherent evil in the conſtitution of man, one would expect, that he would point out ſome remedy, ſome proper atonement, by which God's favour might be regained, and man juſtified in his ſight. But, as we have ſeen, his recourſe is only to confeſſion, and repentance, and the blood of victims, which can never of themſelves

[1] So the Editor very properly reads.

[2] De Nobilitate, V. ii. p. 440. l. 11. See note r.

[3] Ibid. l. 37.

themſelves be an adequate compenſation for guilt. When a man has riſen in rebellion againſt his prince, has infringed the moſt ſalutary laws, and been guilty of theft, murder, and accumulated wickedneſs, he may ſay, that he is ſorry for it, and wiſhes it had not been done; and he may preſent a bull or a goat for the perſons he has robbed or ſlain. But this will not ſuffice before an earthly preſident; much leſs before the great judge of the world, the God of all juſtice and truth. Something more was therefore requiſite by way of pardon and atonement. Philo could not, from his ſituation, but know the great article of the Chriſtian creed—*Salvation through Chriſt*; and that he was *the propitiation for ſin*. He ſhould alſo have known, that all the offerings of atonement, appointed by the law, were unavailing; and only figurative of the great atonement to come. His own Prophets had told him ſo; and their words had been fulfilled. He has however acknowledged ſome truths of great conſequence, which are well worth our obſervation.

LII.

Of the Holy Spirit.

We have ſeen, that Philo entertained a very high opinion of the Logos, or Word of God; and has fallen very little ſhort of the truth. Whether he held the third perſon, the Spirit of God, in the ſame eſteem, and had as juſt an idea of it, may demand ſome conſideration. In his account of the creation, where it is ſaid, that the Spirit of God moved upon the waters, he makes it only coeval with light, and deſcribes it as nothing more than the element of air.[1] But in other places he affords a very different deſcription. For when he ſpeaks of this divine Spirit reſting upon the Seventy Elders,[2] he deſcribes it as infinite, and indiviſible; and ſtyles it — παντοφον Πνευμα[3] — *the ſpirit of all wiſdom.* He afterwards proceeds, and ſays,

Νυν

[1] De Moſe, V. i. p. 6. l. 36. and p. 265. l. 31.

[2] Numb. xi. 17.

[3] De Gigantibus, V. i. p. 266. l. 2.

Νυν δε το επ' αυτῳ Πνευμα εϛι το σοφον, το Θειον, το ατμητον, το αδιαιρετον, το αϛειον, το παντη δι' ὁλων εκπεπληρωμενον· ὁπερ ωφελεν, ὁ βλαπτεται, μεταδοθεν ἑτερῳ, ὑδ' αυ προτεθεν ελαττυται την συνεσιν, και επιϛημην, και σοφιαν. Διο δη πνευμα Θειον μενειν μεν δυνατον εν ψυχῃ, καταμενειν δε αδυνατον, ὡς ειπομεν[1] — *Now this Spirit of God is a being of wiſdom and of a divine nature, indiviſible, inſeparable, beautiful, in every reſpect throughout compleat. When it profits, it is not impaired: when given to another, it receives no loſs in perception, knowledge, or wiſdom. Wherefore this divine Spirit, though it may reſide in the human ſoul, yet cannot remain continually, as I have mentioned.* He gives a reaſon for the Holy Spirit not always abiding with men, on account of their impurity — δια το ειναι αυτυς σαρκας, μη δυνασθαι το Θειον Πνευμα καταμειναι[2] — *The divine Spirit cannot dwell with them always, becauſe they are carnal.* But the moſt

[1] De Gigantibus, V. i. p. 266. l. 21.

[2] Ibid. l. 35.

moſt particular deſcription of the Holy Spirit is to be found in his obſervations upon the words of Moſes.[1] An account is there given of three Angels appearing to Abraham, which Philo mentions as the ſacred Trias: and he deſcribes the great reverence of the Patriarch at the ſight of them—Και γαρ Αβρααμ, μετα σπευδης και ταχους και προθυμιας πασης ελθων, παρακελευεται τη αρετη Σαραι .... ηνικα ὁ Θεος δορυφορουμενος ὑπο δυειν των ανωτατω Δυναμεων, αρχης τε αυ και αγαθοτητος, εις ων ὁ μεσος, τριττας φαντασιας ενειργαζετο τη ὁρατικη ψυχη (τε Αβρααμ)—*For it was with great earneſtneſs, expedition, and zeal, that Abraham went and gave directions to his wife Sarai—when God, eſcorted on each ſide by two Perſonages from on high, whoſe attributes were Power and Goodneſs, (the Divinity in the middle being in union with the other two) impreſſed a threefold appearance upon the ſoul of Abraham, who beheld them.*[2]

He has in ſome degree impaired theſe truths by his ſophiſtry, which I paſs over. His

[1] Gen. c. xviii.

[2] De Sacrificiis, V. i. p. 173. l. 12.

His opinion is however plain, that the repreſentation of theſe divine Perſonages, who attended upon the Deity, were two Powers from heaven, whom he diſtinguiſhes for their rule and dominion, as well as for their goodneſs. He farther adds—εἰς ων ὁ μεσος: by which to me it appears manifeſt, that he means the [1] unity of the third with the two preceding. And though he ſeems to give the ſupremacy to God, yet he ſpeaks of them all three, as απεριγραφοι; by which is meant—*unlimited*, *infinite*, conſequently *not to be circumſcribed*—ὧν ἑκαση μεμετρηται μεν ϐδαμως· απεριγραφος γαρ ὁ Θεος, απεριγραφοι και

[1] Otherwiſe, to ſay that there were three perſons, and that he in the middle was one of them, would appear idle, and unneceſſary. His meaning may be known from a paſſage before quoted, concerning the Logos· Ὁ δ' ὑπεραιω τϖτων Λογος Θειος .... αυτος εικων ὑπαρχων Θεϖ, των νοητων ἁπαξαπαντων ὁ πρεσϐυτατος, ὁ εγγυτατω, μηδενος οντος μεθοριϖ διαϛηματος, τϖ μονϖ, ὁ εϛιν αψευδως, αφιδρυμενος. De Profugis, V. i. p. 561. l. 16. *For the divine Logos, being the very Image of God, is above all other intellectual Beings whatever. And he is placed the neareſt, without the leaſt interval, to that great Monad, who can only be ſaid truly to exiſt, and be ſelf-exiſting.*

και αι Δυναμεις αυτε.[1] — He adds, that the whole was a myſtery, which was not to be treated of lightly — Και των τελειων μυσις γενομενη τελετων, μηδενι προχειρως εκλαλη τα θεια μυσηρια· ταμιευομενη δ' αυτα, και εχεμυθουσα, εν αποῤῥητῳ φυλαττη — *For when a perſon has been, as it were*[2] *initiated, and partaken of theſe extraordinary myſteries, he ſhould not be too forward to diſcloſe ſuch ſacred articles; but like a good Steward preſerve them in ſilence; and conceal them among the things, which ought not to be divulged.*[3] To the latter part I cannot by any means ſubſcribe. Whatever divine Truth is afforded, we must admit it, and bear witneſs of it to the world. Although it contains ſomething above human conception, ſtill it muſt be admitted, if delivered from undoubted authority: otherwiſe we act contrary to reaſon, and to general practice. For we allow thouſands of things, for

[1] De Sacrificiis, V. i. p. 173. l. 18.

[2] He alludes to the myſteries of Greece, and to perſons initiated in them; and makes uſe of their terms.

[3] Ibid. l. 32.

for which we cannot account; and act, as if their properties were well known. We may therefore ſafely proclaim our faith, and maintain the doctrine afforded; though it may in ſome reſpects be above our apprehenſion.

CONCLUSION.

If then we admit theſe doctrines of Philo, and excuſe his prejudices and miſapplications, we ſhall find ſome wonderful truths afforded. And theſe could not be borrowed from his brethren, the Jews; for whatever knowledge they had of theſe myſteries, it was by no means adequate to the intelligence, which he has given. This muſt have been obtained from the ſource, to which I have referred it — from the fountain of all truth, the Goſpel; and from thoſe excellent perſons, the immediate diſciples of Chriſt, in whoſe time he lived; particularly from thoſe, by whom ſome of the firſt churches were founded; and moſt particularly from the

the founder of the church of Alexandria, where he reſided. I muſt therefore repeat, what cannot be too often urged, that in him we read the ſentiments of the moſt early Chriſtians, and of the Apoſtles themſelves.

Whence elſe could he have obtained ſo many terms, which bear ſuch an analogy with the expreſſions and doctrines in the Apoſtolical Writings? Such are Υιος Θεϐ, Λογος πρωτογονος, πρεσϐυτατος, αϊδιος, Λογος Αρχιερευς, μεσος, μεθοριος, ἱκετης τϐ ϑνητϐ, δημιεργος, Ποιμην της ἱερας αγελης, Ὑπαρχος Θεϐ, σφραγις, εικων Θεϐ, φως, πνευμα Θεϐ, πνευμα πανσοφον. We read farther concerning Redemption, and — λυτρα και σωτρα — *the price and ranſom for the ſoul*, αντι ϑανατϐ ζωην αϊδιον, and νϐς ανθρωπϐ ναος Θεϐ. To theſe other inſtances might be added equally ſignificant: few of which are to be found in the Greek Verſion, or in any Jewiſh doctrines, at leaſt in the acceptation here given. They were obtained either from the converſation, or from the writings, of the firſt Chriſtians; or rather from both.

A LIST

A LIST OF SOME OF THE PARTICULAR TERMS AND DOCTRINES FOUND IN PHILO.

1. The Logos is the Son of God.
2. The ſecond divinity.
3. The firſt-begotten of God.
4. Εικων, or Image of God.
5. Superiour to angels.
6. Superiour to all things.
7. By whom the world was created.
8. Ὑπαρχος Θεϑ.
9. Φως Κοσμϕ, the Light of the world.
10. Who only can ſee God.
11. Who reſides in God.
12. The moſt ancient of God's works.
13. Eſteemed the ſame as God.
14. Αϊδιος, Eternal.
15. Beholds all things: οξυδερκεςατος.
16. He ſupports the world.
17. Neareſt to God without any ſeparation.
18. Free from all taint of ſin.
19. Who preſides over the imperfect and weak.
20. The Logos, the Fountain of Wiſdom.

21. A Meſſenger ſent from God.
22. Ἱκετης, or Advocate for man.
23. He ordered and diſpoſed all things.
24. The Shepherd of God's flock.
25. Of the power and royalty of the Logos.
26. The Phyſician, who heals all evil.
27. The (σφραγις, or) ſeal of God.
28. The ſure refuge of thoſe, who ſeek him.
29. Of heavenly food diſtributed by the Logos equally to all, who ſeek it.
30. Of men's forſaking their ſins, and obtaining ſpiritual freedom.
31. Of men's being freed by the Logos from all corruption.
32. The Logos mentioned by Philo not only as Υιος Θεϑ, but alſo — αγαπητον τεκνον — *his beloved Son.*
33. By what means a man may attain to ſpiritual happineſs.
34. Of good men admitted to the aſſembly of perſons made perfect, and free from corruption.
35. The juſt man advanced by the Logos to the preſence of his Creator.
36. The Logos the true High Prieſt.

37. Λογος

37. Λογος Αρχιερευς Μεθοριος — The Logos in his mediatorial capacity.
38. Concerning the ſix cities of refuge.
39. Philo's opinion concerning the death of the High Prieſt.
40. The neceſſity of a Redeemer and ranſom for ſin.
41. Of Philo's great miſtake.
42. His expectation of the diſperſed tribes returning.

Some other remarkable doctrines in Philo.

43. Of natural impurity to be cleanſed away by God only.
44. Of our beſt works of themſelves not acceptable.
45. Of Faith in God the firſt requiſite in man.
46. Of the nature of Faith according to Philo.
47. Of Repentance in conſequence of Faith.
48. Of good Works in conſequence of repentance.

49. Of

49. Of men being made like to the divine Word by repentance and good deeds.
50. Men truly virtuous are the Temples of God.
51. Philo's account of the firſt man, and his diſobedience.
52. Of the Holy Spirit, and ſacred Trias.

OF THE MANNA, OR FOOD FROM HEAVEN.

The account given by Philo of the manna, mentioned by Moſes,[1] is extraordinary. Our Saviour, the Word of God, has taken notice of it, as a type of himſelf, and endeavoured to explain to the Jews, what was the latent meaning. *I am that bread of life. Your fathers did eat manna in the wilderneſs, and are dead. This is the bread, which cometh down from heaven; that a man may*

[1] Exodus xvi. 15.

may eat thereof, and not die. I am the living bread, which came down from heaven. If a man eat of this bread, he ſhall live for ever: and the bread, that I will give, is my fleſh; which I will give for the life of the world.[1]

Philo ſpeaks of it in the ſame myſterious, but ſignificant, manner—Ουτος εϛιν ὁ αρτος, ἡ τροφη, ἣν εδωκεν ὁ Θεος τῃ ψυχῃ προσενεγκασθαι, το ἑαυτȣ ῥημα, και τον ἑαυτȣ Λογον—*This is the bread, that nouriſhment, which God appointed to be applied to the ſoul of man, even his doctrine, and his word.*[2]

Ὁ μεν γαρ (ανθρωπος) τας οψεις ανατεινει προς αιθερα, αφορων το Μαννα, τον Θειον Λογον, την ȣρανιων φιλοθεαμονος ψυχης αφθαρτον τροφην. *Man lifts his eyes to heaven, and beholds the manna, which is a type of the Logos, or Word of God; and which affords heavenly, and immortal, nutriment to the intelligent ſoul.*[3]

Et

[1] John vi. 48, &c.

[2] De Leg. Alleg. V. i. p. 121. l. 26.

[3] Quis Rer. Divin. Hæres, V. i. p. 484. l. 3.

Ετι τοινυν την ϑρανιον τροφην ψυχης, ἣν καλει Μαννα, διανεμει ϖασι τοις χρησομενοις Λογος Θειος εξ ισϑ. *Beſides, this heavenly food of the ſoul, called manna, is diſtributed equally to all, who will make a good uſe of it, by the Logos, or Holy Word of God.*[1]

Ὁρας της ψυχης τροφην ὁια εϛι; Λογος Θεϑ συνεχης. *Do you then ſee, what is meant by this nutriment of the ſoul, manna? Even the never-failing Word of God*[2] — Τϑτο το ῥημα, ὲ συνεταξε Κυριος — *It is the doctrine, or word ordained by the Lord.*[3]

Την τροφην ταυτην ἑτερωθι . . . . . καλει Μαννα, τον ϖρεσϐυτατον των οντων Λογον Θειον. *This heavenly food he elſewhere calls Manna; the ſame figuratively, as the firſt of all beings, the divine Logos, or Word.*[4]

Obſervations

[1] Quis Rer. Div. Hæres, V. i. p. 499. l. 44.

[2] De Leg. Alleg. V. i. p. 120. l. 34.

[3] Ibid. l. 33. and De Profugis, V. i. p. 566. l. 22.

[4] De Deter. Potiori Inſid. V. i. p. 213. l. 45.

OBSERVATIONS UPON THE OPINION OF PHILO.

We find, that Philo explains the purport of this heavenly Manna, by ſaying it was Bread — Ουτος εϛιν ὁ αρτος τροφη — And this bread, he ſays, is that divine food, which God hath ſent for the nouriſhment of the human ſoul, even — το ἑαυτε ῥημα, και τον ἑαυτε Λογον — *his divine doctrine, and his* Λογος, — *or Word.* It is repreſented, as — ψυχης την αφθαρτον τροφην — *the incorruptible food of the ſoul*; which — Λογος Θειος διανεμει πασι εξ ισε — *the heavenly Logos diſtributes impartially to all.* He in another place tells us in like manner, that it was not only a doctrine, but alſo a perſon, that was alluded to under this ſymbol of bread, and heavenly food — Μαννα . . . . τον πρεσβυτατον των ονταν Λογον Θειον — By this Manna was ſignified *the moſt ancient of beings, the ſacred Logos:* whom he elſewhere has ſtyled — ὁ δευτερος Θεος — *the ſecond Divinity.*

Such is the ſolution of the myſtery concerning the heavenly bread, the food of the ſoul, which was afforded to the Iſraelites in the wilderneſs. From this interpretation, I think, it is manifeſt, that he was beholden to the account given of our Saviour's words by ſome of the Diſciples, and Apoſtles; the ſame, which occurs in [1] St. John, chap. vi. The correſpondence of ſentiment ſeems to evince it; however he may in ſome reſpects have varied from the true ſcope of the doctrine. The following extracts will perhaps illuſtrate, what I ſay; and ſhew, that Philo

[1] It may poſſibly be doubted, whether Philo had this account from the Goſpel of St. John, as he might not perhaps live long enough to have ſeen it. But though this doctrine is only tranſmitted to us by St. John, yet we muſt not imagine, that it was known to him only. They are the words of Chriſt, which he ſpake openly; and which muſt have been known to all, who heard him. And whoever applied to his Diſciples and Apoſtles, might eaſily be acquainted with them. Philo perhaps had them from St. Mark. St. John's Goſpel was written before the deſtruction of Jeruſalem; at which time Philo was probably about ſixty-eight years old: and he ſpeaks of himſelf, as living to be old and grey. It is therefore not impoſſible, but that he might have ſeen even the Goſpel of St. John.

Philo came very near the mark, when he called Manna — *της ψυχης ϰρανιον, αφθαρτον τροφην — the heavenly, incorruptible, and everlasting food of the soul, the bread from above.*

THE WORDS, AS WE FIND THEM IN THE GOSPEL OF ST. JOHN vi. 48.

Εγω ειμι ὁ αρτος της ζωης. Οἱ πατερες ὑμων εφαγον το μαννα εν τῃ ερημῳ, και απεθανον. Ουτος εστιν ὁ αρτος ὁ ϵκ τ̃ ϰρανȣ̃ καταβαινων, ἱνα τις ἐξ αυτȣ̃ φαγῃ, και μη αποθανῃ. Εγω ειμι ὁ αρτος, ὁ ζων, ὁ ϵκ τ̃ ϰρανȣ̃ καταβας. John vi. 48, &c.

Ουτος εστιν ὁ αρτος, ὁ ϵκ τ̃ ϰρανȣ̃ καταβας· ȣ̃ καθως εφαγον οἱ πατερες ὑμων το μαννα, και απεθανον. Ὁ τρωγων τȣτον τον αρτον ζησεται ϵις τον αιωνα. v. 58.

Εργαζεσθε μη την βρωσιν την απολλυμενην, αλλα την βρωσιν την μενȣ̃σαν ϵις ζωην αιωνιον, ἣν ὁ υἱος τ̃ ανθρωπȣ̃ ὑμιν δωσει. v. 27.

" I am the bread of life.

" Your fathers did eat manna in the wilderneſs, and are dead.

" This is the bread, which cometh down from heaven; that a man may eat thereof, and not die.

" I am the living bread, which came down from heaven.

" This is the bread, which came down from heaven: not as your fathers did eat manna, and are dead. He that eateth of this bread ſhall live for ever.

" Labour not for the meat, which periſheth; but for that meat, which endureth to everlaſting life; which the ſon of man ſhall give unto you."

THE DIFFERENCE BETWEEN THE DOCTRINES OF THE APOSTLES AND OF PHILO BRIEFLY STATED.

It is manifeſt, that Philo entertained the ſame high opinion of the ſecond Perſon, the δευτερος Θεος, as the Apoſtles, and Diſciples of Chriſt, and allows him the ſame attributes. His only failing is, in not allowing, that the Logos appeared in the fleſh, and conſequently had two natures, a divine and human, and two characters, which ſhould not be confounded. But Philo takes all the attributes of each character, and adapts them to one only. Hence he makes the Logos, not only the Image of God, and the Creator of the world; but alſo the Mediator and Redeemer of mankind, by whom the ranſom for ſin, and price of redemption, were paid: the ſame, who afforded heavenly food to the ſoul, and who was the Shepherd of God's choſen flock. Laſtly, he ſuppoſes him to have been the great High Prieſt, by whom interceſſion was made, and ſin

expiated; and of whom Aaron with his cenſer was a type. He therefore, as we have ſeen, tells us — Λεγομεν ϖν Αρχιερεα ϖκ ανθρωπον, αλλα Λογον Θειον ειναι — and adds — ϖαντων αδικηματων αμετοχον — *I maintain, that this High Prieſt is not a man, but the divine Word of God, the Logos, and that he is free from all ſin.* But he would more truly have expreſſed this doctrine by ſaying, Λεγομεν ϖν τον Αρχιερεα ϖ κυριως τον Λογον Θειον ειναι, αλλα Χριϛον Ιησϖν, τον υἱον τϖ ανθρωπϖ, και τον Θεανθρωπον, ϖαντων αδικηματων αμετοχον. *I ſay then, that this High Prieſt* (of whom Aaron is repreſented as a type) *was not properly the divine Logos, but Chriſt Jeſus, the Son of man, both God and man, who did no ſin*; but ſinleſs, as he was, died for the ſins of the world. The whole character of our Saviour is admitted by Philo, but tranſpoſed, and miſapplied.

THE GREAT CONSEQUENCE OF THE EVIDENCE AFFORDED BY PHILO.

I have ſhewn, that Philo was probably born about the time of our Saviour's coming into the world. It is certain, that about eight years after the death of Chriſt he was ſent from Alexandria ambaſſador to Rome; and ſurvived to the time of Nero. I repeat this once for all to prove, that he had opportunities of ſeeing, and converſing with ſome of the firſt diſciples of the Apoſtles, and even with the Apoſtles themſelves. We may go ſo far as to conceive from his time of life and ſituation, (for he was born at Jeruſalem) that he might have had a ſight of their great Maſter. I ſhould judge from many articles in his writings, that he was not unacquainted with the three firſt Goſpels: and he either borrowed from them, or was obliged for much knowledge to the Chriſtians of his time. It is not improbable, but

that he had acceſs to both. Hence his evidence in reſpect to many great and important articles is of much conſequence: for he ſpeaks the language of the Apoſtles, and of the firſt teachers in the Church. The teſtimony of the firſt Greek Fathers has always been eſteemed of great weight. But the evidence of Philo is attended with more efficacy, as well as certainty. For he was more early, than they, by many years; and lived, and wrote many of his Treatiſes, before any errors had crept into the infant Church. And as he was no friend to Chriſtianity, he could have no prejudices in favour of it: and we have ſeen, that thoſe articles, which he has copied, and which have been produced, are agreeable to the doctrines of the Apoſtles, excepting only ſome miſapplications, of which mention has been made. Hence we cannot have a more ſatisfactory proof of the purport of thoſe doctrines, with the truth and ſublimity of which he was captivated, and which he adopted for his own. We receive them through his hands, as we do the light of the

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ſun reflected from a mirror — though not ſo copious, nor ſo powerful, as from the original; yet very genuine, and ſufficient to ſhew the fountain of light, from which they are derived.

CONCLUSION.

Let me then conclude in the words of the Apoſtle St. Paul, when he gave ſome very ſignificant advice to the people and Church at Coloſſe.[1]

Περιπατησαι ὑμας αξιως τȣ Κυριȣ εις πασαν αρεσκειαν, εν παντι εργῳ αγαθῳ καρποφορȣντες και αυξανομενοι ..... Ευχαριστȣντες τῳ Πατρι τῳ ἱκανωσαντι ἡμας εις την μεριδα τȣ κληρȣ των ἁγιων εν τῳ φωτι. Ὁς ἐρρυσατο ἡμας εκ της ἐξȣσιας τȣ σκοτȣς, και μετεστησεν εις την βασιλειαν τȣ ὑιȣ της αγαπης αυτȣ. Εν ᾧ ἐχομεν την απολυτρωσιν δια τȣ ἁιματος αυτȣ, την αφεσιν των ἁμαρτιων. Ὁς ἐστιν εικων τȣ Θεȣ τȣ ἀορατȣ, πρωτοτοκος

[1] Coloſſ. i. 10—&c.

[1] πρωτοτοκος πασης κτισεως. Οτι εν αυτω εκτισθη τα παντα, τα εν τοις ουρανοις, και τα επι της γης, τα ὁρατα, και τα αορατα, ειτε θρονοι, ειτε κυριοτητες, ειτε αρχαι, ειτε εξουσιαι. Τα παντα δι' αυτου, και εις αυτον εκτισται. Και αυτος εστι προ παντων, και τα παντα εν αυτω συνεστηκε. Και αυτος εστιν ἡ κεφαλη του σωματος της Εκκλησιας, ὁς εστιν αρχη, πρωτοτοκος εκ των νεκρων, ἱνα γενηται εν πασιν αυτος πρωτευων. Οτι εν αυτω ευδοκησε παν το [2] πληρωμα κατοικησαι.

" 11. That

[1] I am perſuaded, from ſome expreſſions, of which the Apoſtle makes uſe, that in this very particular deſcription of the Second Perſon, he had an eye to the Jewiſh Platoniſts, and their opinions, which he here obviates. And I am equally perſuaded from the opinions of Philo, and the terms, in which they are couched, that he had ſeen St. Paul's Epiſtles, eſpecially that to the Coloſſians, from which this abſtract is made. A great part he adopted: and it would have been well, if he had copied the whole.

[2] A particular term of the Platonick Jews, by which they underſtood and comprehended the whole hierarchy of heaven, and ſometimes the whole ſenſible and intellectual world.

" 11. That we may walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God.

" 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.

" 13. Who hath delivered us from the power of darkneſs; and hath tranſlated us into the kingdom of his dear Son.

" 14. In whom we have redemption through his blood, even the forgiveneſs of ſins.

" 15. Who is the image of the inviſible God; the firſt-born of every creature.

" 16. For by him were all things created, that are in heaven, and that are in earth, viſible and inviſible: whether they

be

be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

" 17. And he is before all things; and by him all things conſiſt.

" 18. And he is the head of the body, the Church; who is the beginning, the firſt-born from the dead; that in all things he might have the pre-eminence.

" 19. For it pleaſed the Father, that in him ſhould all fulneſs dwell."

THE SENTIMENTS OF DR. ALLIX CONSIDERED.

Since I wrote this Treatiſe I have found, that, what has been ſaid by the learned Editor of Philo, concerning the birth, and age, of his Author, is entirely taken from that work of Dr. Allix, called "The Judgement of the ancient Jewiſh Church againſt the Unitarians." I am obliged to differ from this very reſpectable Writer, as I have before from the Editor above-mentioned, who borrowed ſo largely from him. His endeavour is to make Philo very much advanced in years in the reign of Caligula: which is the very time, as Photius[1] tells us, when he was in his prime. But to this point I have ſaid ſo much, that there will be no occaſion to make any addition. He allows, that Philo could not have borrowed his opinions from Plato, nor have obtained them from reaſon: for they were beyond the wiſdom of unaſſiſted Man. He therefore

[1] C. cv. p. 278. l. 29. Εν τοις χρονοις (Φιλων) ηκμαζε τε Γαιε τε Καισαρος.

therefore concludes, that they were derived to him from the Jews; and tries to prove, that they were fully poſſeſſed of this treaſure of knowledge. He cannot believe, that Philo had acceſs to any of the Apoſtles or firſt Chriſtians on account of his great age: for he ſuppoſes him to have been ſeventy years old at the time of his [1] embaſſy. But I have

[1] The Author's mode of argument.

"Joſephus in his Antiquities Lib. xviii. c. 10. aſſures us, that Philo was the chief, and moſt conſiderable of the Jews employed by thoſe of Alexandria in the Embaſſy to Caligula. This man, ſaith he, eminent among thoſe of his nation, appeared before Caligula his death, which was A.U.C. 793. that is to ſay, in the fourtieth year of our Lord. Now Philo, in the hiſtory of his legation to Caligula, ſays of himſelf, that he was at that time all grey with age, that is 70 years old, according to the Jewiſh notion of a man with grey hair, Pirke Avoth. c. 5. Suppoſe then, that he was 70 years old, when he appeared before Caligula, it follows, that he was born in the year of Rome 723. Suppoſe alſo, that he began to write at 30 years old, it will fall in with the year of Rome 753: that is to ſay, 30 years before Chriſt preached in Judea. For Jeſus Chriſt began not to preach till the year of Rome 783." Dr. Allix. p. 80.

The whole of this depends upon one article taken for granted, that Philo was 70 years old, when he went upon this Embaſſy: for which there is not the leaſt foundation.

I have ſhewn before, that almoſt every page in the Treatiſe, upon which he founds his argument, evinces the contrary.

Another reaſon urged by him to prove, that Philo was not beholden to Chriſtians, is, becauſe he never mentions the name of Chriſt. But why is this to be wondered at, if, after all that he borrowed, he continued ſtill a Jew? It ſhould be conſidered, that though he was of that race, he never once introduces the name of Jehovah, nor of the Meſſiah, who about that time was much expected by the Jews. Nor does he take notice of ſeveral books, or writers, of the Old Teſtament. When he went firſt to Rome, it was to obviate all the calumnies, with which Apion of Egypt had loaded the Jewiſh Nation. Yet in the hiſtory of that tranſaction he never once mentions his name. We cannot therefore truſt to inferences made from the ſilence of Philo. Juſtus Tiberienſis was of Galilee, and in the time of our Saviour; and yet made no mention of Chriſt or Chriſtianity.

In

In conſequence of this original miſtake about the age of Philo, Dr. Allix proceeds throughout to ſhew, that all theſe weighty truths, found in this Author, were obtained from his brethren the Jews, and are to be ſeen in their Miſna, Targums, and other books. In conſequence of this he appeals continually to the compilers of thoſe Writings to prove, that they held the ſame opinions. But though he quotes largely from his extenſive learning; yet there are many great truths in Philo, neither mentioned by that Author, nor to be found among thoſe Writers. Beſides, the appeal is not well directed, and of little moment. For almoſt every [1] Paraphraſe together with the

[1] The moſt early of theſe Writings is the Chaldee Paraphraſe of Onkelos, and the next is the Targum of Jonathan; which are ſuppoſed to have been compoſed a few years before Chriſt. But this reſts merely upon Jewiſh Traditions; which are not all uniform, and therefore very doubtful. The other Talmudim were much later. Anno a Templi Secundi incendio cxx — Miſna. Anno ccc — Talmud Hieroſolymitanum. — Anno denique ccccxxxvi — Talmud Babylonicum. Galatini. l. 1. c. v. p. 13. See alſo Walton's Polyglott. Prolegomena p. 82, 83.

the Gemara, Miſna, Talmuds, and Targums, by whomſoever written, and under whatever denomination, was later than Philo. He was in great eſtimation, and they might copy from him; but he could not well borrow from them. With ſome truths of conſequence, and to the preſent purpoſe, the Jews were certainly acquainted. They are to be found in their Sacred Writings. But there are others of equal moment, which could only be known by a later Revelation. Theſe to a great amount are to be found in Philo. As to the objection, that he could not have had any intercourſe with St. Mark, or with any of the Diſciples of Chriſt, on account of his early time of life, it has been ſhewn from his own evidence to have been an ill-grounded notion.

APPENDIX

TO

PHILO.

PART III.

SOME OBSERVATIONS UPON PART OF A TREATISE WRITTEN BY THE REV. CHARLES HAWTREY, M.A.[1]

I HAVE, and I think very juſtly, recommended this Treatiſe.[2] But there is one part, in which I cannot agree with the Author. He there tries to prove, that Chriſt in his ſtate of manhood was the original Son of God; and that the Logos, or Word, antecedently was not his Son. He accordingly ſays, "Therefore it appears to be

[1] This Treatiſe is entitled Θεανθρωπος της καινης διαθηκης, and was publiſhed in 1794.

[2] In p. 57 of this work.

be the expreſs doctrine of the Evangeliſts, however it may have been overlooked, that the filiation conſiſted, and conſiſted only, in the Word's becoming fleſh."[1] Again — "The Logos, alſo, in uniting himſelf with man's nature became the Son of God;[2]" and was not the Son of God, as it is intimated, prior to that union. For the Author had ſaid before, (p. 40.) "That in the birth of the Logos, in the union with the σαρξ ανθρωπινη, conſiſted the filiation."

According to this doctrine, the Divine Λογος, or Word of God, muſt not be eſteemed the Son of God, till his appearance upon earth.

But how can we reconcile this with the various paſſages in the ſacred Writers, wherein the contrary ſeems to be maintained? It is ſaid — that *God ſent his only-begotten Son into the world, that we might live*

[1] P. 41. [2] Ibid.

live by him.[1] If he was the only-begotten Son of God, when he was ſent, he muſt have been in that character, before he arrived; and his filiation was antecedent to his appearance upon earth.

It is ſaid again — *And we have ſeen, and do teſtify, that the Father ſent the Son to be the Saviour of the World.*[2] I muſt therefore repeat the ſame argument — If the Son of God was appointed, and ſent, for a particular purpoſe, he muſt have exiſted in that character, before that purpoſe took place. Whoever is ſent, muſt be antecedent to the ſending; as appears from the words of our Saviour himſelf — *I proceeded forth, and came from God: neither came I of myſelf: but he ſent me.*[3] And who was the perſon ſent? We have ſeen before, that it was the *Son* of God by his proceeding from

[1] 1 John iv. 9.

[2] Ibid. iv. 14.

[3] John viii. 42.

from *the Father*. The paſſages in Scripture to this purpoſe are many. *God ſent his Son in the likeneſs of ſinful fleſh*;[1] that is, in a new character. It is plainly intimated, that there was a time, when the Son was not in the fleſh; but a divine Perſon without any thing human. There is a remarkable inſtance in St. John,[2] where he mentions, that they beheld *the glory of Chriſt*; and he illuſtrates this by repeating the word *glory*, and ſaying, *as of the only-begotten Son of the Father*. The glory of Chriſt, we find, was like that of the only Son of God. Chriſt therefore in the fleſh was far poſteriour to the Perſonage, to whom he is likened. His appearance was ſuch, as one would expect from the Logos, with whom he was united; whoſe brightneſs he participated, as far as fleſh and blood could partake. When it is ſaid—[3]*All things, that the Father hath, are mine*—[4]*And now, O Father, glorify thou me, with*

[1] Rom. viii. 3.
[2] John i. 14.
[3] John xvi. 15.
[4] Ibid. xvii. 5.

with thine own ſelf with the glory, which I had with thee before the world was—can we ſuppoſe, that this paternity is to be dated from Chriſt at Bethlehem, or Nazareth; or that it is to be limited to the age of Auguſtus? As it was given by the Father before the creation, and the gift was to the Son, the filiation muſt have commenced at that early ſeaſon, when the Logos proceeded from the Father; *and being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men.*[1]

[1] Philip. ii. 6, 7.

OF OUR SAVIOUR BEGOTTEN BEFORE ALL WORLDS.

The Author ſays in page 43, "I do not ſee, how the γεννηθεντα προ παντων των αιωνων (*begotten before all worlds*) is to be ſupported by any thing in the New Teſtament." This ſeems extraordinary; becauſe it is ſaid, that Chriſt, in his divine character, was—πρωτοτοκος πασης κτισεως[1]—*the firſt-born of every creature*; and antecedent to all worlds: for by him they were made.[2] He is alſo ſtyled μονογενης, or *only-begotten-Son*. But Adam is called by St. Luke, iii. 38. the Son of God. Therefore this title of Son cannot be attributed to Chriſt ſolely in his ſtate of humanity: for there were others, as men, ſo called before him. It relates to the only-begotten before all worlds. If therefore Chriſt in the fleſh is ever alluded to, as the firſt-begotten, or only-begotten, of God, it ariſes merely from his intimate union with the Logos, to whom this Title primarily belonged.

The

[1] Coloſſ. i. 15. [2] Heb. i. 2.

The learned Author is ſenſible, that the paſſage in Coloſſians i. 15. makes againſt his opinion: and he accordingly ſays in the Appendix, p. 184, that "the words μονογενης and πρωτοτοκος are never any where in Scripture applied to the Λογος, but ſolely to the Υιος." But if the Logos and the Son are the ſame, the objection amounts to nothing. But how can—πρωτοτοκος πασης κτισεως—*the firſt-born of every creature*—be a character aſcribed ſolely to Chriſt in the fleſh; who was thus manifeſted ſo long after that creation, in which he had been the great agent?

The Author ſtill ſtrives to rid himſelf of the difficulty, by ſuppoſing, that πρωτοτοκος, or *firſt-born*, ſignifies here *the pre-eminence*, but not the *priority of his birth*, p. 185. But the word πρωτοτοκος can be made to ſignify nothing more, nor leſs, than *firſt-begotten*, or firſt-produced. And when it is ſaid of a perſon, that he was not only firſt-begotten, but begotten before all created things, it muſt relate to priority of exiſtence,

as

as well as to pre-eminence. There is no evading the force of the Apoſtle's words.

But the Author adds: "If it ſignifies priority in point of time, or of exiſtence, will it not be to blend Jeſus Chriſt with the maſs of creation? to make him thereby the firſt created of the works of God?" Anſwer. The Author ſeems to ſuſpect, that there is great uncertainty in his arguments: and he therefore tries to force us into his opinion by the dread of the conſequences. But the alarm is vain: and no ſuch conſequences enſue. He ſhould recollect, that the Logos, or Word of God, was not created. He was the inſtrument of the Deity, δι' ε και τες αιωνας εποιησεν.[1] He produced all things both *viſible, and inviſible*. Why is it imagined, that this all-productive power muſt neceſſarily be blended with the works of his own hands? How does his priority connect him with any ſubſequent matter or Being? He proceeded from the Father; but we muſt not from hence ſuppoſe, that he was firſt created, or created at all. The Author

[1] Heb. i. 2.

Author does not reflect, that the Word was united with the Deity only, and not with any finite or perishable Being, at this creation. He was not created, but begotten. Surely this is προς κεντρα λακτιζειν.

The Author goes great lengths towards his conclusion, in order to support his favourite notion. He accordingly says — p. 184 — "If the terms first-begotten, or only-begotten, had in Scripture been applied to the Λογος, the doctrine of Arius, I apprehend, ought not to have been objected to." This is surely said with too little caution. In the next page he gives a reason for his opinion, which is of a dangerous tendency. "*The doctrine of the eternal generation, if I may be permitted to speak my own opinion of it, strongly favours the cause of Arianism.*" In respect to eternal generation I can say nothing; as there is no such doctrine in Scripture: nor could I ever comprehend the notion. It seems to be an expedient devised to obviate some fancied difficulties. But suppose we were to grant, that such a

generation

generation has ſubſiſted, how does it at all favour Arianiſm; in oppoſition to which it ſeems to have been introduced? He tells us by an hypotheſis — "For, *if* it is true, then Chriſt was always, as being a Son, ſubordinate to the Father," &c. But why is it ſuppoſed to be true, that, by being ſtyled a Son, he is ſubordinate, or in ſubjection? This however is more than once maintained: and it is accordingly ſaid, that "filiation implies inferiority." But in this notion, I fear, that the Author attends more to words, than to things. It is true, in this world a helpleſs child from it's birth depends upon it's parents from it's debility, and the nature of it's exiſtence; and is for a long time in ſubſervience towards them. But we muſt not ſuppoſe, that this prevails in heaven. For between the birth of a child and the production of the Logos there is not the leaſt analogy. Therefore no juſt compariſon can be made between the relation of the Logos to the Father, and their union; and the relation of a child to it's earthly parent, where there is no union, nor bodily connexion.

THE AUTHOR SEEMS TO RUIN HIS OWN PURPOSE.

The Author through his whole Treatiſe has been trying, with much learning, and very ſucceſsfully, to prove the union, and unity of the Godhead, and at the ſame time the divinity of the Logos. But all this, he thinks, muſt be given up, if we admit, that the original Logos, or Word, was the Son of God. As if theſe approved doctrines could be ſet aſide by a name, or title, or a mode of deſcription. When we are told by the Evangeliſt—*In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him*, &c—if after this he is called *the Son of God*; *his firſt-begotten*; *his only-begotten*; wherein do we find any inconſiſtence? And if there be any ſeeming difficulty ariſing from our prejudices, yet how can it make void thoſe plain, and eſſential, truths above? We may therefore allow Chriſt in his divine nature to be the Son of God, and be far removed from the notions of Arius. We need not be under any apprehenſions on that account.

SOME PASSAGES OUT OF MANY IN THE NEW TESTAMENT RELATING TO THE SECOND PERSON, WHICH DESERVE TO BE COLLATED AND WELL CONSIDERED.

He that ſent me is with me, the Father.[1]

Neither came I of myſelf: but he ſent me.[2]

And we know, that the Son of God is come, and hath given us underſtanding, that we may know him, that is true: and we are in him which is true, even in his Son Jeſus Chriſt. This is the true God, and eternal life.[3]

For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee.[4]

And

[1] John viii. 29. [2] Ibid. viii. 42.

[3] 1 John v. 20. [4] Heb. i. 5.

And again when he (or, when he again) *bringeth his firſt-begotten into the world*—&c.[1]

For God ſent not his Son into the world to condemn it; but that the world through him might be ſaved.[2]

In this was manifeſted the love of God towards us, becauſe that God ſent his only-begotten Son into the world, that we might live through him.[3]

Herein is love. Not that we loved God; but that he loved us, and ſent his Son to be the propitiation for our ſins.[4]

From theſe paſſages it appears to me plain, that the Son of God, the only-begotten, and firſt-begotten of the Father, came from one place to another; from a ſtate of glory before the worlds to a ſtate of humiliation and ſubordination upon earth.

Saint

[1] Heb i. 6.

[2] John iii. 17.

[3] 1 John iv. 9.

[4] 1 John iv. 10.

Saint Paul, ſpeaking of the inſufficiency of the law, tells us, that this failure was made up in Chriſt.—*For what the law could not do, in that it was weak through the fleſh, God, ſending his own Son in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh.*[1] We find, that Chriſt in the fleſh was only a likeneſs of the Son of God, who was ſent from heaven.—*Who being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of man.*[2] The Son of God therefore was in the form of God, before he took upon him the likeneſs of man—that is, before he was either ſent, or came; before he was conceived, and took fleſh. *For God ſo loved the world, that he ſent his only-begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.*[3]

The

[1] Rom. viii. 3.

[2] Philip. ii. 6, 7.

[3] John iii. 16.

The Father ſent the Son to be the Saviour of the world.[1]

For this purpoſe the Son of God was manifeſted (made known to mankind), *that he might deſtroy the works of the devil.*[2] By theſe words we may be aſſured, that he was prior to his manifeſtation.[3]

Our Saviour is very copious upon this ſubject, when he is trying to enforce upon the Jews, that he was the Son of God, and came down from heaven, and was in unity with the Father. *I am not alone, but I and the Father, that ſent me.—Ye neither know me, nor my Father: if ye had known me, ye would*

[1] 1 John iv. 14. [2] Ibid. iii. 8.

[3] Our Saviour does not merely ſay, that he was born, raiſed, appointed, and introduced into the world, like other men; but intimates plainly, that he was antecedently ſent: and his commiſſion muſt have been before his appearance. It is ſaid, that God ſent his ſervants, prophets, and meſſengers; Moſes, Aaron, Elijah, and others. But they all exiſted, before they received the order; and the execution was after the mandate.

would have known my Father alſo. — *I ſpeak to the world thoſe things, which I have heard of him.* The Jews ſeem to intimate, that they were ſons of God through Abraham. Our Saviour anſwers, *I know, that ye are Abraham's ſeed.* — *I ſpeak that which I have ſeen with my Father; and ye do that which ye have ſeen with your Father.* — *They anſwered and ſaid unto him, Abraham is our Father.* — *We be not born of fornication: we have one Father, even God. Jeſus ſaid unto them, If God were your father, you would love me; for I proceeded forth, and came from God,* (that is, from God, my Father:) *neither came I of myſelf, but he ſent me. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.*[1]

If he came originally from his Father, when he was ſent, he muſt have been the Son of God, before his deſcent upon earth and appearance in the fleſh. The filiation therefore could not have commenced at that time, when he was made man.

We

[1] John viii. 16. 19, &c. and xvi. 28.

We ſee in the above paſſages, that our Saviour acknowledges himſelf expreſsly to be the Son of God: and he in other places affords repeated intimations of it. The people alſo from his wonderous works continually gave him that title; which he uniformly accepted and admitted. He ſpeaks of himſelf likewiſe as the ſon of man, even when he is mentioning his divine nature, and his abode with the Father. This may be ſeen in the following words. *And no man hath aſcended up to heaven, but he that came down from heaven; even the ſon of man, which is in heaven.*[1]—This may be rendered paraphraſtically in the following manner. "No man, excepting myſelf, (whom I call the ſon of man) hath ever viſited the realms of glory. For I came down from thence; and at the ſame time, in reſpect to my divine nature, am in heaven at this time."[2]

NOTHING

[1] 1 John iii. 13.

[2] See alſo John vi. 37, 38, 44.

NOTHING IN THE DOCTRINE REPUGNANT TO REASON.

I am perſuaded, and have for a long time been of the opinion, that this doctrine, though abſtruſe and a myſtery, may, from the evidence of Scripture, be ſhewn to be perfectly conſonant to reaſon, and by no means incomprehenſible. In what manner the operation was effected, may ſurpaſs human apprehenſion; but the great work itſelf, as deſcribed by the ſacred Writers, is, I think, without difficulty to be apprehended.

I believe therefore, that there is one God from everlaſting to everlaſting, that is, of endleſs duration, without beginning or end; from whom all things proceeded. This is paſt my comprehenſion; becauſe I cannot graſp eternity, nor have a preciſe knowledge of any thing infinite. But my reaſon tells me moſt aſſuredly, that there muſt

muſt have been ſomething through all boundleſs duration. For (as I have elſewhere ſaid) if there had been originally nothing, there could have been no produce; no derivative either good or evil. Nothing could have been effected, if there were no efficient cauſe: for an effect without a cauſe cannot be conceived. Being cannot proceed from non-entity.

There muſt therefore have been an original power, without beginning or end; which was the cauſe of all other beings. The firſt production of the moſt High was his Son; who proceeded from him, and who partakes of the divine nature; and is ſtyled the firſt-begotten of God, and of all creation. By him all things were made, that were made: all ſubſequent beings were the work of his hands, and teſtify his divine wiſdom. Was then the ſecond perſon coexiſtent with the Deity? Certainly in reſpect to eſſence, though not as to perſonality. For this eſſence, which he had as Son, was of the ſame ſpiritual and eternal ſubſtance as

the Father's, before the perſonality commenced. Was then this perſonality produced in time? Undoubtedly: for whatever is effected, muſt be brought about in time. Some antecedent power muſt produce it. However difficult it may appear to man's limited apprehenſion, every effect, however remote, muſt have a boundleſs duration each way, both before, and after. An eternity muſt have paſſed; and an eternity muſt enſue. Is not then the Logos to be eſteemed eternal? Not in reſpect to perſonality: for that modification took place only before creation. But the eſſence, from which he proceeded, was certainly eternal. He is eternal from his participation of the divine nature, which had no beginning.

Here I am obliged to differ from Dr. Eveleigh in his excellent Diſcourſe upon this ſubject, where he introduces the following words of our Saviour.[1] *And now, O Father, glorify me with thine ownſelf, with the*

[1] See two Sermons publiſhed by him in 1791. P. 11.

the glory I had with thee before the world began. Upon which it is ſaid, His exiſting as God with God, is here called the glory, which he had with the Father: and the time, when he had this glory, inſtead of — *in the beginning*, is ſaid to have been — *before the world was. Both are expreſſions of the ſame extent: both imply from eternity.* He had before (page 10) ſaid very truly, that the divine nature was eternally poſſeſſed by the Son. I do not diſſent in reſpect to the purport, of what is here ultimately maintained: for we both ſtrive to ſhew, that Chriſt, as begotten of God, was in reſpect to his divine eſſence eternal. I only preſume to differ in reſpect to the words, and the argument, by which it is explained. For I know not how to agree in reſpect to perſonality, that *in the beginning*, and *before the world was*, imply eternity. On the contrary, they appear to me to relate to a particular time; however remote that time may have been. In conſequence of this, the Son of God, and only-begotten of his Father, though of the ſame ſubſtance with the

the Father, was produced at a particular period, and the perſonality had a commencement. And I think, many errors and fatal diſputes have enſued from this truth not being properly obſerved. I therefore repeat, that this modification of the divine nature was not, nor could be, from all eternity. When the ſacred Writers ſpeak of the Word, as the ſecond perſon, they will, I believe, be found, never to ſpeak of him under that character, as from everlaſting; nor ſuppoſe him to have thus ſubſiſted from all eternity. *In the beginning was the Word, and the Word was with God; and the Word was God. The ſame was in the beginning with God.*[1] Eternity has no beginning. There is therefore no reference to it here. Every commencement muſt be from a point; however remote and unknown that point may be. Hence we may be aſſured, that the Logos, or Word, was only the firſt-born in reſpect to ſubſequent creation. Our Saviour intimates as much in his addreſs to God. — *And now, O Father,*

[1] John i. 1, 2.

Father, glorify me with thine ownſelf, with the glory, I had with thee (not from all eternity, but) *before the world was.*[1] In conformity to this St. Paul mentions him, as — *the image of the inviſible God; the firſt-born of every creature: for by him were all things created.*[2] And he is ſtyled by St. John — *the beginning of the creation of God: and the Lamb ſlain from the foundation of the world.*[3] *A Lamb without blemiſh, and without ſpot: who verily was fore-ordained before the foundation of the world.*[4] — *Who hath ſaved, and called us with an holy calling; not according to our own works; but according to his own purpoſe and grace; which was given us in Chriſt Jeſus, before the world began.*[5] Our Saviour, when he ſupplicates for his own Diſciples, ſays — *Father, I will*, or requeſt, *that they may behold my glory, which thou haſt given me: for thou lovedſt me before the foundation*

[1] John xvii. 5.

[2] Coloſſ. i. 15.

[3] Revelat. iii. 14. and xiii. 8.

[4] 1 Pet. i. 19, 20.

[5] 2 Tim. i. 9.

dation of the world.[1] This is the terminus, to which the Logos, or ſecond Perſon, ſeems to be uniformly referred, as being antecedent to all created beings; and of a more exalted nature, and divine origin; even from God himſelf immediately, and conſubſtantial with him.

But we find a different mode of expreſſion uſed, when the ſacred Writers ſpeak of God; who is repreſented by them as through all eternity, without beginning, as well as without end. *From everlaſting to everlaſting thou art God.*[2] *Thy throne is of old: thou art from everlaſting.*[3] *Art not thou from everlaſting, O Lord, my God?*[4] The Prophet Iſaiah alſo mentions the Deity in a very ſublime manner — *The lofty One, that inhabiteth eternity.*[5] The mode of addreſs is remarkable; and ſhews, wherein the two great

[1] John xvii. 24.

[2] Pſalm xc. 2.

[3] Pſalm xciii. 2.

[4] Habak. i. 12.

[5] Iſaiah lvii. 15.

great objects differ. God is ſelf-exiſtent, independent, and has exiſted through a boundleſs duration. The Son, as a Perſon, proceeded from the Father, and was produced in time; yet is eternal, as a derivative from God and a portion of the divine Nature; and at all times *in the boſom of the Father*, that is, in ſtrict union with him. *I and the Father are one.*

THE NOTION OF ETERNAL GENERATION AGAIN CONSIDERED.

They, who entertain the notion of an eternal generation, ſeem to be miſled by a term, of which they can have no determinate knowledge. It was introduced merely as an help towards ſolving a ſuppoſed difficulty, which, I think, never exiſted. In ſhort it is a greater myſtery, than that, which it is brought to explain. A perſon might juſt as reaſonably inſiſt upon an eternal creation: and it would appear to many equally plauſible. But at this rate it would

would be found, that the world was formed by divine wiſdom, and yet never had a beginning: which is as abſurd, as it is untrue. They remove the object, as far as they can, out of ſight, in order to have a better view. But the whole is a fallacy. It is therefore idle in them, like the ſchoolmen formerly, to make uſe of terms without any preciſe purport, more eſpecially words of no meaning at all, to explain, what they do not comprehend. We can never obtain light by returning into darkneſs: nor remedy one difficulty by introducing another much greater.

This is verified in the doctrine mentioned above concerning eternal generation: which ſeems calculated to perplex rather than inſtruct, and implies a contradiction. We have ſeen, that the Logos proceeded from God, and was begotten of the Father. But how could he have been begotten, or have proceeded, if he never had a beginning? Who firſt produced this mode of argument, I know not: but it ſeems to be founded in mere metaphyſical ſophiſtry.

AN OBJECTION STATED.

It may be aſked, *Why may not there be an eternal generation of the Son, as well an everlaſting duration of the Father? Has not God exiſted through all eternity?* The Deity moſt certainly has ever exiſted, and will endure for ever. But there is a great and irreconcileable difference between theſe two articles: and we therefore cannot form any juſt analogy between them. The great, everlaſting, and ſelf-exiſting God owes not his being to any power, or to any antecedent cauſe: for it is to the laſt degree abſurd to ſuppoſe any thing antecedent to what is eternal. There was therefore no operation in his production; for he was not produced; being, as was before obſerved, ſelf-exiſtent, and prior to all things. But in reſpect to the Word of God, the Logos, in his production there was an antecedent purpoſe, and an operation. He was begotten of the Father; which intimates a fact: and

and as I before aſſerted, and I think paſt contradiction, every fact muſt have been compleated in time. Hence it is ſaid — *this day have I begotten thee:* which plainly proves, that the operation could not be otherwiſe than in time. This is farther intimated in the addreſs of our Saviour to God, when he ſays — *And now, O Father, glorify thou me with thine own ſelf with the glory, which I had with thee, before the world was.*[1] He does not ſay, the glory, which I had always, through all eternity, but only antecedent to Creation. When this was accompliſhed, we know not: we only learn thus far, that previous to all things created Chriſt was begotten of his Father; and that then began the filiation. Hence we may accede to the words in the Nicene Creed, where theſe doctrines are very juſtly ſet forth, and demand our attention and belief. "I believe in God..... And in one Lord Jeſus Chriſt, the only begotten Son of God: Begotten of the Father before all worlds: God

[1] John xvii. 5.

God of God: Light of Light: Very God of very God: Begotten, not made: Being of one ſubſtance with the Father: By whom all things were made." The ſame as the Father, and eternal, in reſpect to eſſence and original divinity; but poſteriour in reſpect to filiation and adoption: which adoption and filiation muſt have been in time.

I therefore think, that they, who apply to an eternal generation, run into very unneceſſary difficulties, not to ſay abſurdities. For they ſuppoſe a fact to be accompliſhed without a beginning; a wonderful operation without any primary efficient cauſe; that is, without an operator: which is impoſſible. This trouble is, I ſay, needleſs; as every thing mentioned in Scripture about the Logos, or Word of God, may be more clearly proved upon much better principles.

SOME WRONG NOTIONS STATED AND CONFUTED.

A Writer of note[1] has afforded repeated inſtances of his diſſent from the Church of England in reſpect to theſe articles. In his addreſs to the diſciples of Swedenborg, he ſpeaks of them with unwarrantable keenneſs and deteſtation. He tells them, p. 2. that he is of their opinion, and looks with *equal horror* upon theſe doctrines of the Trinity, as equally *abſurd and blaſphemous, conſtituting in fact three Gods.* Yet he muſt have known, that, according to the articles of the Church, which he condemns, one God only is acknowledged. Of the perſonality and divine nature of our Saviour I have ſaid a great deal; and have particularly dwelt upon that deciſive declaration, when he ſaid — *I and the Father are one.* The Jews

[1] Dr. Prieſtley. See Letters to the Members of the New Jeruſalem Church, publiſhed in 1791.

Jews immediately inſiſted, that he made himſelf equal with God; and taxed him with blaſphemy. In his anſwer he admits the words, and the character, which he had aſſumed: but denies, that there was either blaſphemy, or preſumption.[1]

As to the Logos proceeding from God, and partaking of his divine nature, I cannot ſee any thing in it more difficult to be believed, than in the conception and generation of man, or in the production of the fruits in the field. The operation, whether in earth, or in heaven, is alike myſterious to me, and paſt my comprehenſion. Yet I muſt give up my ſenſes, if I believe not the one; and my reaſon and religion, if I deny the other: for it is tranſmitted to me under the higheſt ſanction, and the moſt unqueſtionable authority. If there be any difficulty, it ariſes from wrong reaſoning. For,

[1] John x. 36.

For, as I have before intimated, can it be more extraordinary for God in his infinite wiſdom and power to produce from himſelf a Divinity, the expreſs image of his perſon and brightneſs, than for an animal by blind inſtinct to create the ſimilitude of itſelf, and produce it's own ſpecies? It may be ſaid, that both the inſtinct and the production are ultimately from God. It is very true. Why then do we preſume in any reſpect to limit the Almighty; and think, that to Omnipotence one operation is more difficult than another?

CONCERNING MELCHIZEDEC KING OF SALEM.

It is ſaid, upon the return of Abram from *the ſlaughter of Chedorlaomer, and the four Kings in the valley of Shavah*, that *Melchizedek, King of Salem, who was the prieſt* alſo *of the moſt High God, brought forth bread and wine, and bleſſed Abram, and ſaid: Bleſſed be Abram of the moſt High God, poſſeſſor of Heaven and Earth: And bleſſed be the moſt High God, which hath delivered thine enemies into thy hand*—And that *he* (Abram) *gave him tithes of all.*[1]

There have been a variety of conjectures concerning this paſſage and a diverſity of opinions; which, I think, if we conſider the context, and the words of the Apoſtle St. Paul, will be found by no means obſcure, and attended with no great difficulty. It

[1] Geneſis xiv. 18, 19, 20.

It is well known, that it pleaſed God to manifeſt himſelf to the Patriarchs, and Prophets of old, by a perſonage, whom the Jews looked upon as their Jehovah. He was at times ſtyled the Angel of God, the Angel of the Lord, the Angel of the preſence; the Angel, that redeemed Jacob from evil; the ſame, whom God was pleaſed to promiſe, that he would ſend before his ſervants; and who is by Malachi ſtyled the Angel of the Covenant. He is ſaid in the paſſage above to have been the Prieſt of the moſt High God. And by his appearance before Abram he gave the Patriarch an intimation of Chriſt, the High Prieſt to come; and of the myſtic bread and wine, which would one day be inſtituted by him. By the Apoſtle St. Paul we are told, that this great Perſonage was *without father*, *without mother*; *without deſcent*; *having neither beginning of days, nor end of life.*[1] Hence it is manifeſt, that this could be no other, than the divine Logos; that is, a repreſentation

[1] Heb. vii. 3.

repreſentation of him under a human form: and it is *accordingly ſaid of him*, that *he was made like unto the Son of God*, an image of Chriſt to come.[1]

All this would have appeared very plain, had it not been for a miſtake, which has prevailed in almoſt all the tranſlations; and was firſt introduced by the Authors of the greek Verſion. The words in the original are Melchi zedec, and Melech Salem. Theſe, though two of them are ſomewhat diverſified, ſignify *the King of righteouſneſs*, and *the King of peace*. This is well known: and we have the additional authority of St. Paul, who was a good judge of their meaning.[2] Now the two firſt terms are retained in the verſions without any interpretations; and the two other terms are partly tranſlated, and partly left, as in the original. The latter is in our Verſion rendered—*The King of Salem*; which Salem is generally ſuppoſed

[1] Heb. vii. 3. [2] Ibid. vii. 2.

ſuppoſed to ſignify Jeruſalem. It is inconceivable, what obſcurity has been brought upon the hiſtory by the words, which are ſufficiently plain in the original, being thus left without an explication; and by the character and office of the perſon being thus introduced, as a proper name. For by theſe means one of his attributes is repreſented, as a name of a Canaanitiſh place.

It may be worth while to take notice of the falſe gloſſes, which have hence enſued; and the inconſiſtences, which have been maintained. In the firſt place, as the words Melchi zedec have been admitted as a proper name of a man, many have taken much pains to find out, who that man could have been. Jerome ſays,[1] that he was ſuppoſed to have been Shem the ſon of Noah. But who can believe, that the Patriarch Shem, if he were ever a King, ſhould have reigned in the idolatrous region of Canaan? According

[1] In Tradit. Heb.

According to the Author of the Chronicon Paſchale,[1] he was of the race of Ham. This is equally incredible, that any body of the line of Ham ſhould be a Prieſt of the moſt High God. Suidas goes upon the ſame principle, and tells us, that he was the ſon of Side, the ſon of Ægyptus, King of Libya; that he was himſelf King of Canaan, and reigned in Jeruſalem, called Salem. He ſays farther, that he was King of the Jews, and (ου τ Ιουδαιων μονον) not only of the Jews, but of the Gentiles in general: and all this in the time of Abram; and before Abram had any child. There was hardly ever ſuch a complication of abſurdities. How could a ſon of Side, or a ſon of Ham, or a ſon of Noah, be a perſon, who had *neither father nor mother; who was of no deſcent; and had neither beginning of days, nor end of life?* And how could he reign over the Jews, before any of the family of Judah, or of Jacob, were in being?

The

[1] P. 49, 50.

The like miſtakes occur concerning Salem, which is repreſented, as a city. Joſephus ſays, that Melchizedec reigned there; and that it was the ſame as Solyma, which was afterward called Jeruſalem.[1] This is a great miſtake; for it was called Jeruſalem, before the Iſraelites were in poſſeſſion of it: and the name is continually repeated quite through the Scriptures.[2] And what is very extraordinary, it was never called Solyma: at leaſt the name does not once occur in the Sacred Writings, neither in the Original, nor in the greek Verſion. It was a name formed by the Greeks afterwards; who changed Ἱερουσαλημ to Ἱεροσολυμα; and who would perſuade the world, that it was compounded, and formed from the greek word Ἱερος and Solyma. The ſame is obſervable in the etymology of the former name; which has been in like manner by ſome deduced from Ἱερος and Σαλημ. It

[1] Ant. lib. i. c. viii. p. 32.

[2] See Joſhua, x. 1. and Judges, i. 21. It is called Jeruſalem all through the Old Teſtament.

It is accordingly ſaid in the Etymologicum Magnum — *Jeruſalem was firſt called Salem; but, when Chriſt made his appearance there,* it was named [1] Ἱερυ-σαλημ, *the holy City of Salem.* Hence we learn, to what a degree of abſurdity people will go.

But there is not an inſtance in Scripture of Salem being put for Jeruſalem, excepting in thoſe paſſages in Geneſis, where it is ſo rendered by a great miſtake. The only place, where it ſeems to have been eſteemed a proper name, is in ſome verſions of the ſeventy ſixth Pſalm, v. 2. where it is ſaid — *In Judah is God known — and his tabernacle is in Salem.* But here the ancient Greek Verſion [2] differs, and gives the ſenſe more truly — και εγενηθη εν ειρηνη ὁ τοπος αυτε — *And his place* (of reſidence) *was made, or founded*

[1] —— ελθων ὁ Χριστος εις αυτην εκληθη Ἱερυσαλημ. Theophilus has been guilty of the ſame miſtake. — Ἱερυσαλημ, ἡ προειρημενη Ἱεροσολυμα. Ad. Autol. L. ii. p. 372. Edit. Benedict.

[2] In this Verſion ſee Pſalm lxxv. 2.

founded in peace. Analogous to this are the words in Job. *Know, thy tabernacle ſhall be in peace.*[1] *The kingdom of God is peace.*[2] *The very God of peace ſanctify you wholly.*[3] The Apoſtle ſpeaking concerning this very controverted paſſage in Geneſis ſays, *the King of Salem, that is, the King of peace.*[4] And this interpretation is allowed by Suidas, and by every writer, who has given a ſolution of it, however inconſiſtent in other reſpects.

Jerome was aware, that by Salem could not be meant Jeruſalem: but he was ſtill perſuaded, that it was the name of a city; and (ſtrange to tell) that Melchizedec reigned there. He ſuppoſes it to have been the ſame as Salim near Bethſan, called afterwards Scythopolis: it was alſo thought to be near Ænon, where John baptized. [5]Salem oppidum eſt juxta Scythopolim, quod

[1] Job v. 24

[2] Rom. xiv. 17.

[3] 1 Theſſ. v. 23.

[4] Heb. vii. 2.

[5] Epiſtola ad Evagrium de Melchizedec. Vol. ii p. 570.

quod uſque hodie appellatur Salem: et oſtenditur illic Palatium Melchizedec, ex magnitudine ruinarum veteris operis oſtendens magnificentiam. Let this palace, which muſt have exiſted in the time of Abraham, have been ever ſo ſplendid, and it's ruins as magnificent, as Jerome would perſuade us, yet we may be well aſſured, that Melchizedec never reigned there. It is, I think, manifeſt, that there was never any man ſo called; nor was Salem a proper name. This account of Jerome is void of all truth, and ſupported by no authority. What he mentions of Salim, others refer to Sion, juſt as fancy directs — Εν τῳ ορει τῳ λεγομενῳ Σιων. Suidas.

I have mentioned that Melchi zedec ſignifies *the King of Righteouſneſs:* and, I believe, it is never in the Scriptures given as a name to any earthly Monarch; but to God only. Hence it is ſaid by Jeremiah — *This is his name, The Lord our righteouſneſs.*[z] The

[z] Jeremiah xxiii. 6.

The Lord of Hoſts, the King of glory, the Sun of righteouneſs, the Branch of righteouſneſs, were all Sacred titles. It is ſometimes rendered JUSTICE. And it is ſaid, *A King ſhall reign in juſtice:* And God is continually repreſented as a God of all juſtice and truth. Hence Jeremiah ſays, *The Lord is the God of truth.*[1]

In like manner Melech Salem, *the King of peace*, was a title, which could not well be given to any Prince of the earth. It ſeems to be confined ſolely to the Deity. He is accordingly ſtyled *the God of peace.*[2] *The God of peace ..... make you perfect:*[3] *The very God of peace ſanctify you wholly.*[4] And of the Meſſiah ſaith a Prophet—*His name ſhall be called ... The Prince of Peace.*[5]

However

[1] Jeremiah x. 10.

[2] Rom. xv. 33.

[3] Heb. xiii. 20.

[4] 1 Theſſ. v. 23.

[5] Iſaiah ix. 7.

However in reſpect to Melchizedec, a learned [1]Friend ſuggeſted to me, that there is an inſtance of a man being called after this manner. This is to be found in the name Adoni-zedec, *the Lord of juſtice*; by which a King of Canaan in the days of Joſhua was denominated. There is certainly a perfect analogy between them; but with ſome difference. For we ſee, that the Perſon, with whom Abram had an interview, was not only deſcribed as the King *of juſtice*, or *righteouſneſs*; but alſo as the Prince *of Peace:* which renders the character more particular and extraordinary. I believe therefore, that I may ſtill venture to ſay, that no mortal was ſo highly diſtinguiſhed. Add to this, as I have obſerved before, that theſe marks of diſtinction, as applied above, are not properly names, but ſignificant and prophetic titles. They belong to a divine Perſonage, and are peculiar to his character, whoſe kingdom was to be founded in righteouſneſs and maintained in peace.

We

[1] Rev. Mr. Peter Roberts of Eton.

We may therefore be aſſured, that this grand Perſonage, who appeared to Abram, and who was *without beginning of days, and end of life, alſo without deſcent*, could be no other than the Divine Logos, or Word of God. They were therefore both the ſame divine Perſon under a ſimilar appearance, but at two different times. The former repreſentation in a human form was introduced to give Abram ſome intimation of the real everlaſting High Prieſt to come; of whom the former was merely a temporary type: for, though antecedent, he is ſaid expreſſly *to be made like unto the Son of God.* Hence he, as well as the latter, is ſaid — *to abide a Prieſt continually*, or for ever.[1]

I ſhould therefore think, that the account given by Moſes might be rendered in the following manner.

And the King of righteouſneſs, (the ſame as) *the Prince of peace, brought forth bread and wine; and he was a Prieſt of the moſt High God.*

And

[1] Heb. vii. 3.

And he bleſſed him and ſaid, Bleſſed be Abram of the moſt High God; poſſeſſor of Heaven and Earth.

And bleſſed be the moſt High God, which hath delivered thine enemies into thy hand: and he (Abram) *gave him tithes of all*; that is, of all his ſpoil, which he had taken from the four Kings.

St. Paul could have explained more clearly this wonderful hiſtory, if he had thought proper to ſpeak out, and to have afforded the intelligence in his power. But he had a prejudiced people to deal with; who had entertained a preconceived opinion. And we may continually perceive a very wiſe mode of proceeding, which the Apoſtles obſerved, and their great Maſter before them. This was, never to enter into any cavil about the rendering of names; nor about any popular notions of the Jews; when theſe notions did not interfere with the truth; and when the Goſpel, which

they preached, was not injured by their acquieſcence. They never regarded, whether it was Balaam the ſon of Beor, or of Bozar; whether it was Joſhua, or Jeſus; Elijah or Elias; Eleazar or Lazarus; Quirinus, or Cyrenius; Ἱερσαλημ or Ἱεροσολυμα. They mentioned ſuch names, as were in uſe among the people, to whom they addreſſed themſelves, and as were beſt underſtood. Hence St. Paul acquieſces in Melchizedec being admitted as a proper name, becauſe it was ſo eſteemed by the Hebrews, to whom he wrote. Yet he intimates plainly, that it ought properly to be otherwiſe underſtood: for the purport of the hiſtory depended upon the true interpretation. And if ſo, the words, of which thoſe pretended names were compoſed, ſhould be accordingly interpreted, and thus admitted for the ſake of edification.

As to the bread and wine, which were brought forth to Abram by this Prieſt of God, they were not offered, as Joſephus, and

and Philo maintained, and as Grotius, Le Clerc, and others, have ſince ſuppoſed, for the refreſhment of his little army: for he had enough, and to ſuffice. He had refuſed to accept, what the King of Sodom had tendered; and had likewiſe given tithes of all he had taken: which implies abundance. The bread and wine, thus offered by this great Prieſt, were ſignificant emblems of the like offerings enjoined afterwards by Chriſt; which he ordained as a myſterious reſemblance of his body and blood. And this, we may ſuppoſe, Abram was made to underſtand; as the whole was intended to give him an inſight into the bleſſings to come.

I am not unſupported in what I ſay; for this was an opinion of old — Melchizedeck in typo Chriſti panem et vinum obtulit; et myſterium Chriſtianum in Salvatoris ſanguine et corpore dedicavit.[1]

Melchiſedeck

[1] Paulæ et Euſtoch. Epiſt. apud Hieron. Vol. iv. p. 547.

Melchiſedeck ſacrificio panis et vini myſterium Dominici corporis et ſanguinis expreſſit.[1]

Μελχισεδεκ, Βασιλευς ειρηνης, ὁ Ἱερευς τȣ Θεȣ τȣ ὑψιςȣ, ὁ τον οινον και τον αρτον την ἡγιασμενην διδȣς τροφην, εις τυπον ευχαριςιας. και δη ἑρμηνευεται ὁ Μελχισεδεκ, Βασιλευς δικαιος. Συνωνυμια δε εςι δικαιοσυνης και ειρηνης.[2]

As Melchi zedec, *the King of Righteouſneſs* was the forerunner, and type, of *the Lord of Righteouſneſs*, *the Holy one*, and *the Juſt one*; we ſhall find all, that was ſaid of his Prieſthood, fulfilled in Chriſt — We learn particularly from St. Paul, that it was accompliſhed. Hence it is ſaid — *We have a great High Prieſt, who is paſſed into the heavens, Jeſus the Son of God.*[3] Again *whither*

[1] Incerti — ad Demetriadem Virginem Epiſt. apud Hieron. Vol. v. p. 14.

[2] Clem. Alexand. Strom. Lib. iv. p. 637.

[3] Heb. iv. 14.

whither (into which heavens) *the forerunner is for us entered, even Jeſus, made an High Prieſt after the order* (not of Levi, nor of any mortal, but) *of Melchi zedec*, the Prince of Righteouſneſs. *We have ſuch an High Prieſt, who is ſet on the right hand of the throne of the Majeſty in the heavens.*[2] He is *made an High Prieſt for ever.*[3] And the former High Prieſt, who was ſeen by Abram, was formed after his likeneſs.[4]

Hence I think, that the paſſage in St. Paul's Epiſtle, where he is particularly deſcribing the Perſon, of whom we have been treating, may be explained in the following manner.

[5] For this perſon, whom you call *Melchiſedec, the King of Salem, Prieſt of the moſt High God, who met Abram returning from the ſlaughter*

[2] Heb. vi. 20. [3] Ibid. viii. 1.

[3] Heb. vi. 20. [4] Ibid. vii. 3.

[5] Heb. vii. 1.

ſlaughter of the kings, and bleſſed him; to whom alſo Abram gave a tenth part of all (his ſpoils and booty;) *firſt being by interpretation, the King of Righteouſneſs, and after that alſo King of Salem, which is the King of peace,* (two ſignificant titles, and not properly names) *being alſo without father, without mother, without deſcent, having neither beginning of days, nor end of life,* (conſequently not mortal, nor having any relation to the ſons of men) *but made like unto the Son of God*; (the prior being made in conformity to the latter, and therefore, alius et idem, the very Logos in a human form, and a repreſentation of Chriſt, who was to come in the fleſh) This Perſon, I ſay, *like the Son of God,* and the very Son of God, *abideth a Prieſt continually.*[1]

It is from this deſcription, that I have been induced to aſſert, that this King of Righteouſneſs, who appeared to Abram in a human ſhape, was the Word of God, called alſo

[1] Heb. vii. 1, 2, 3.

alſo Jehovah, and the Angel of the Lord. He was the ſame in reſpect to heavenly eſſence as the Logos, or Word of God; and his repreſentative in a bodily form. Hence our Saviour is deſcribed by the Prophets, as *a righteous Branch:* as *a King who was to reign, and proſper*; and *whoſe name was to be the Lord our Righteouſneſs.*[1] He was accordingly in a more permanent manner manifeſted in the fleſh; and maintained the character, to which he was appointed. Thus we find, that for the underſtanding of theſe truths it is neceſſary, that the terms, of which we have been treating, ſhould be literally tranſlated, and not left as proper[2] names undefined,

[1] Jerem. xxiii. 5, 6. Iſaiah xxxii. 1.

[2] I am ſenſible, that, to ſubſtitute titles or attributes in the room of names, may appear uncouth, eſpecially to an ear, which has been otherwiſe habituated. But to ſay, that the King of Righteouſneſs met Abram is not a whit more ſtrange, than if we were to ſay — The Lord of Righteouſneſs met Abram — The Lord of Juſtice will avenge — The God of Peace will comfort — The Lord of Hoſts will go forth — The Angels of the Lord met him. Gen. xxxii. 1.

undefined, though they are in ſome degree, and for good reaſons, thus admitted by St. Paul.

For I am perſuaded, as I have intimated before, that the Apoſtle in his account of this paſſage of the Moſaic hiſtory was unwilling to combat the popular opinion of the Jews. He therefore uſes a proper precaution, that he may not give unneceſſary offence; and at the ſame time diſcovers the truth. He accordingly affords a juſt character of the divine Perſon, who appeared, at two intervals; and ſhews, *who he was*, without declaring, *who he was not*: which however is made apparent from his preciſe and ſignificant deſcription.

CONCERNING A MODE OF EXPLANATION USED BY SOME MISSIONARIES.

It is ſaid of the Spaniſh Miſſionaries in America, that, when they would explain the divine hypoſtaſis, they for an emblem make uſe of the figure of a tree with two branches, to ſhew, that unity is conſiſtent with degrees of partition, and perſonality. Hence by a proper analogy they propoſe, and afterwards ſolve, all the objections, and difficulties, by this deſcription of the type, which have at times been raiſed in reſpect to the primary object, alluded to under this repreſentation. They therefore aſk, if this ſtately Tree be one or more: and it is anſwered, that there are certainly three portions, divided, but not ſeparated, being in ſtrict union, Three in One. If it be objected by thoſe, to whom they addreſs themſelves, that then the converſe muſt likewiſe be true, and One muſt be Three, which implies a contradiction; this is over-ruled by the object delineated before

before their eyes, where they ſee to a demonſtration, that Unity may be dilated to Plurality, and the connexion, and union preſerved. They are farther taught, that two of the portions are derivatives, which are thus in ſtrict union with the Tree itſelf; and remain firmly connected, and in ſome degree embodied, though diverſified in reſpect to order and deſtination. They are therefore co-exiſtent with the parent Tree: for they are of the ſame original with the body from the firſt, though poſterior in reſpect to their protruſion, and diviſion, and they form collectively one and the ſame object.

CONCERNING SOME VERY CURIOUS DOCTRINES OF THE ANCIENT CHINESE,

TAKEN FROM

MEMOIRES CONCERNANT L'HISTOIRE, &c. CHINOIS PAR LES MISSIONAIRES DE PEKIN. 1776. TOM. I.

ALSO FROM

THE ANCIENT CHOU-KING. A PARIS 1770.

I have mentioned, that the Jews had certainly traces of the Supreme Hypoſtaſis; that their Jehovah, the Angel of the Covenant, was no other than the ſecond Perſon in that Triad; that he under the Father was the great operator in the work of creation; that he appeared to their Fathers; and that they looked up to him as their guardian Deity. They were likewiſe not ignorant of the Holy Spirit, which co-operated in all things, *by which God garniſhed the heavens. Thou ſendeſt forth thy Spirit, and they are created: and thou reneweſt the face of*

the

the earth.[1] With theſe firſt principles of divine knowledge the Jews were of old acquainted: and theſe, together with other intelligence from the Hiſtory of Moſes, I imagine, they brought into China, when they at times were admitted into that country, particularly into the province of Honan. Their admiſſion may have been not long after their firſt captivity. Though ſome of the articles may not be quite to my preſent purpoſe, yet I will not omit them; as they will, I believe, prove very ſatisfactory to the Reader.

Some of theſe extracts are taken from the Chineſe hiſtorian Lo-pi, who lived in the Dynaſty of Song, about eight hundred years ago. But the books, to which he applied for intelligence, and from which he quotes, are of far more early date. They are of the higheſt antiquity, and are ſaid to have been written many ages before the Chriſtian Æra. Others

[1] Pſalm civ. 30.

Others are taken from the Chou-king, which is eſteemed to be the moſt ſacred book among the Chineſe; and is held in the ſame reverence, as the Pentateuch of Moſes is among the Jews; and ſuppoſed to be of greater antiquity. The book L' Y-king, and Ta-tchouen are as old as Confucius, who was five hundred years before Chriſt.

What I have mentioned, that the Spaniſh Miſſionaries expreſs by a tree with two arms, the Chineſe of old repreſented by an emblem which bears a ſtrong analogy to it. This was a figure like the Greek Upſilon, Y, which they called u, or rather y. And the book, in which the myſtery is explained, has the name of L' Y-king —*the Book of* Y: which is extraordinary.

[2] Lo-pi dit, qu' il a connu par L' Y-king dans l' article Ta-tchouen (L' Y-king eſt le nom du plus ancien, du plus obſcur, et du plus eſtimé de tous les monuments, que

[1] Chou-king. Diſcours Preliminaire, p. XLV.

[2] Note 2. Ibid.

que le Chine nous ait conſervès) *que le Ciel et la Terre ont un commencement.* Et il ajoûte, que, *ſi cela ſe dit de la Terre et du Ciel, à plus forte raiſon doit-il ſe dire de l' Homme.*

Dans le chapitre [1] Su-koua, (un autre petit Traité, qu'on trouve dans le même livre) on parle forte clairement de l' origine du monde. *Après qu'il y eut un Ciel et une Terre,* dit le texte, *toutes les choſes matérielles furent formées: Enſuit il y eut le male et la femelle; puis le mari et la femme, &c.*

[2] Dans le Hi-tſe (ce qui Lo-pi a appellé ci deſſu Ta-tchouen) on lit ces paroles. *L' Y poſſede le Grand Terme.* —— Lo-pi expliquant cet endroit du Hi-tſe dit, que *le Grand Terme eſt la Grande Unité et le Grand Y: que l' Y n' a ni corps ni figure: et que tout ce, qui a corps et figure, a été fait par ce, qui n' a ni figure ni corps.*

La

[1] Page XLV. Su-koua, un autre petit Traité, dont on fait Confucius Auteur.

[2] Ibid.

[1] La tradition port, que *le Grand Terme ou la Grand Unitè comprends Trois : qu' Un eſt Trois ; et que Trois ſont Un.*

[2] Le charactere Y, dit Vang-chin, *ne marque point ici un livre nommé* Y : *mais il faut ſcavoir, que au commencement, quand il n' y avoit point encore de Grand Terme, dès-lors exiſtoit une raiſon agiſſante et inépuiſable, qui aucune image ne peut repréſenter, qui aucun nom ne peut nommer, qui eſt infinie en toutes manieres, et à laquelle on ne peut rien ajoûter.*

OF THE POWER STYLED TAO.

[3] *Tao eſt vie ; le premier a engendré le ſecond ; les deux ont produit le troiſieme ; les trois ont faites toutes choſes. Celui, qui l' eſprit apperçoit, et qui l' œil ne peut voir, ſe nomme* Y.

LETTRE

[1] Chou-king. Diſcours Preliminaire, p. XLVI.

[2] Ibid. p. XLVII.

[3] Memoires Chinois, Vol. i. p. 142.

LETTRE SUR LES CARACTERES CHINOIS. A PEKIN. 1776.

[1]Parmi les anciens Caracteres Chinois, qui ont eté conſervés, on trouve celui-ci △. Selon le Dictionaire de Kang-hi, ce caractere ſignifie Union. Ecoutons les Chinois ſur ſon analyſe. Selon le Choue-ouen, ce livre ſi vanté, △ *eſt trois unis en un.* — Lieou-chou-tſing hoen, qui eſt une explication raiſonée et ſcavante des plus anciens Caracteres s' exprime ainſi. △ *ſignifie union intime, harmonie, le premier bien de l' homme, du ciel, et de la terre. C' eſt l' union des trois Tſai. (Tſai ſignifie principe, puiſſance, habilité, dans le Tao :) car unis, ils dirigent enſemble, créent, et nouriſſent.* L'image ☲ *(trois unis en une ſeule figure)* n'eſt pas ſi obſcure en elle même: cependant il eſt difficile d'en raiſonner ſans ſe tromper, il n'eſt pas aiſé d'en parler. Je connois la délicateſſe de notre

[1] Memoires Chinois, Vol. i. p. 299.

notre ſiècle, et la rigueur de plus ſages Critiques, dès qu'il s'agit de Religion. Malgré cela, J'oſe conjecturer, que le caractere ∴ pouroit avoir eté chez les anciens Chinois le ſymbole de la très-adorable Trinité. — On trouve dans les anciens livres une foule de textes, qui font croire, que les anciens Chinois connoiſſoient ce grand myſtere. Le livre Sée-ki dit, *Autrefois l'Empereur ſacrifioit ſolemnellement de trois en trois ans a l'Eſprit, Trinité en unité* — *Chin-San-ye.*

[2]Hiu-chin a vécu ſou la Dynaſtie du Han, entre l'an 209 avant J. C. et l'an 190 après J. C. [3]Hiu-chin, expliqûant le caractere Y, dit ces paroles. *Au premier commencement La Raiſon* (the Λογος of Philo and the Scriptures) *ſubſiſtoit dans l'unité; c'eſt elle, qui fit et diviſa le Ciel et la Terre, convertit et perfectionna toutes choſes.*

I cloſe

[1] Memoires Chinois, V. i. p. 299, 300.

[2] Note 3. Chou-king, p. XLIX.

[3] Chou-king, ibid.

I cloſe with one more reference to the Memoires Chinois, V. i. p. 105.

[1] La création du Monde et de l'Homme, l'etat d'innocence, la chûte d'Adam, et la longue vie des premiers hommes, ſont articulés auſſi clairement, qu'on peut le deſirer dans nos anciennes Chroniques. *Celui, qui eſt lui-meme ſon principe, et ſa racine,* dit Tchouan-tſée, *a fait le Ciel, et la Terre.*

I have mentioned, that this intelligence may have poſſibly been obtained from ſome Jews of the diſperſion. From whatever ſource it was derived, the hiſtory is very extraordinary.

THE END.

ERRATA.

PAGE 15. note 69. l. 2. 73. l. 3. 155.	*for*	μεταωρος; eundum δευτερον XXX	*read*	μετεωρος eundem δευτερον XXXIX

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